

The Messenger

"As the Truth is in Jesus."

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Poetry.

I DARE NOT IDLE STAND.

I dare not idle stand,
While upon every hand
The whitening fields declare the harvest near;
A gleaner I would be,
Gathering, dear Lord for Thee.
Lest I with empty hands at last appear.

I dare not idle stand,
While on the shifting sand
The ocean casts bright treasures at my feet;
Beneath some shell's rough side
The tinted pearl may hide,
And I with precious gifts my Lord may meet.

I dare not idle stand,
While over all the land
Poor wandering souls need humble help like mine:
Brighter than brightest gem
In monarch's diadem
Each soul a star in Jesus' crown may shine.

I dare not idle stand,
But at my Lord's command
Labor for Him throughout my life's short day;
Evening will come at last,
Day's labor all be passed,
And rest eternal my brief toil repay.

—South-Western Presbyterian.

Communications.

For the Messenger.

GOD IN CHRIST.

In the *Christian World* of July 13th, the editor of the Eastern Department of that journal makes some strictures on our article in the January number of the *Reformed Quarterly Review*. The writer construes the reserve and caution of our remarks on the subject of the holy Trinity as an effort to conceal our real meaning, and directs the first part of his article not so much against what we really said, but what he thinks we meant. It seems to us this is not a very kind or charitable assumption, and at once places the critic in an attitude of mind which is unfavorable for doing justice to our article. Charity would seem to dictate the most favorable construction of our words. It would seek rather to construe them in accordance with the truth than to suspect a hidden meaning behind them against the truth. The fact is that our reserve and caution arose from our timidity in venturing to treat so difficult a subject as that of the Trinity. Therefore we wrote tentatively and in the form of questions, rather than dogmatic assertions. The question in our mind was whether many of the popular conceptions of the Trinity are not tri-theistic, and whether a correction of that error may not be found in a Christological view of the Trinity, i. e., in applying Christological principle to our understanding of this as well as all other doctrines. We merely questioned whether this may not be done, and suggested some of the difficulties in the common popular view which seem to render it necessary.

Now, we may be wrong in our attempt to do this, but we have seen nothing in Dr.

Bomberger's article referred to, or in previous hints on the subject, to shake our confidence in the views we asserted. The whole latter part of his article battles with a man of straw, in that he construes our position to mean that we cannot worship God without having before the mind "some *sensuous* form" of His divine essence. That is not our view; and all that he urges in regard to the earthly, fleshly image of our Lord, is therefore of no force. There are spiritual as well as material forms, and certainly when we speak of the form of our glorified Lord we mean something spiritual. But though now glorified in the heavens, yet He is accessible to our thought as in human form. We refer not now only nor mainly to His glorified body, but to His glorified humanity, as including soul and spirit. We think of Him as human, possessed of reason and will, just as we may think of human beings, and feel ourselves allied to them without picturing any specific bodily form.

Our position is that we cannot rightly think of God in any other form than that in which He is revealed to us in His only begotten Son. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath revealed Him."

Can we not, then, think of the Father as well as the Son? I answer, we can think of the Father, but not as revealed to us in any other form than that of the Son. We cannot form any possible conception of God in His infinite essence. In that idea He is unthinkable and unknowable in the way of any definite conception. Though the Father is distinguished from the Son, He is not out of and beside or beyond, but in the Son. The Doctor's reference to Philip (John xiv. 8.), as the only one of the disciples who may have sought for some external, *sensuous* image of the Father, (though it is urged that even he most likely did not mean that) shows that at least some in the New Testament Church were liable to go wrong in their thoughts of the Father as a person separate from the Son. Our Lord's reply certainly covers all that we contended for, viz.: that we must see the Father in the Son, and worship Him as revealed in the Son. And if this be true, it follows that the Holy Spirit is revealed to us also in Christ. And so we reach the conclusion that the whole Trinity is revealed to us in our Lord Jesus Christ.

But we can know Christ only through His humanity; therefore it would seem to follow that in and through the humanity of our Lord, now glorified in the heavens, God is revealed to us in all His fullness. "In Him (Christ) dwelleth all the fullness of the Godhead bodily."

There is no trouble about these words. The Bible is full of such expressions. Dr. Bomberger quotes and italicizes our expression, "Our Lord Jesus Christ is the only true God," as though it were something startling. But what is the language of St. John (1st St. John, v: 20)? "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true (in the true one) in his Son Jesus Christ. This is the true God, and eternal life." And as there is only one true God, and Jesus Christ is true God, it does not seem unscriptural to say that Jesus Christ is the only true God. Even if the *ontos* above refers to "Him that is true, i. e., God, as some argue, still the passage distinctly says that 'we are in the true one, in his Son Jesus Christ.'"

The trouble is not, we repeat, so much in what we said in that article, but rather in what we did not say, but meant, as Dr. Bomberger imagines. He says: "These things are stated with manifest reserve and caution. They rather suggest than assert what is yet evidently meant,

'HALF CONCEALING, HALF REVEALING' the mind within." Some one has said that words are designed to conceal thoughts, and some persons do write, we know, with the purpose of concealing their real meaning, at least from the general reader, so that one must read between the lines in order to get the *esoteric*, as distinguished from the *exoteric* meaning. But we had no such purpose or design in our article in the January *Review*. We stated in that article

that the ordinary and popular meaning of the word *person*, as applied to the distinctions or hypostases in the Godhead, is misleading, and that, in our opinion, the popular conception of the Trinity is to a large extent tri-theistic. But we quoted so great and sound a theologian as *Christlieb* as saying the same thing, and as urging that even the view of theologians needed to be strengthened on the side of the unity—"Hear, O Israel, the Lord our God is one God." If we were lame and faulty in expressing our view, Dr. Bomberger ought charitably to think that we meant right, and not seek to put us in the wrong on account of what we did not say, especially as our study has not been so directly in the line of dogmatic theology as his.

No doubt we differ somewhat in our understanding of the great mystery of the Trinity and of the glorified humanity of our Lord, the *divine man*, or the "man divine," as it is in one of our hymns; but we meant not in that article to question at all the mystery itself, as set forth in the Word of God. We believe, however, that not only the popular conception of God is vitiated with tritheism, but that much of the theological treatment of the Trinity is poisoned with the same error, and that the antidote must be found in viewing the subject from the Christological standpoint. And that means that we can know the *True One* only in His Son Jesus Christ. All other conceptions of God are but metaphysical abstractions in the end. And if we are to fight the *Agnosticism* of these times successfully, it must be, not on the basis of the abstract, metaphysical idea of God, but upon the basis of His concrete revelation and presence in Jesus Christ.

If Dr. Bomberger can point out our error in holding that we can think of God and worship Him rightly, only as He is revealed, and is in His Son Jesus Christ, our Lord, we shall cheerfully and corrected by his superior knowledge of the subject; but we cannot feel that he has done so in his article in the *Christian World*. Or, we would welcome an article from him on the subject in the pages of the *Review*, so that the same readers may have both sides presented fully and clearly, and then judge between us. Only let our differences be considered in the charitable spirit of the peace-movement, and with the kindly purpose of setting each other right where we may unwittingly have fallen into error.

T. G. A.

For The Messenger.

THE CHRISTIAN A WORKMAN IN CHRIST'S VINEYARD.

The church, our Lord compares to a mustard seed, to a sheepfold, and to a vineyard. The mustard seed sets forth the fact that His kingdom is a living thing. It has a small beginning, but from this it grows day by day, year by year, and becomes great and strong. When He compares Himself to the Good Shepherd and believers to the sheep of His fold, He teaches that He is their leader and guide, their gentle protector and sure defence against all enemies, who feeds them and keeps them unto life eternal. The parable of the Good Shepherd shows chiefly what Christ by His word and His work is ever doing in behalf of His people. His people in turn are required to labor in His service. He commands them to work in His kingdom and for His kingdom. This aspect of Christian life He presents and enforces by the parable of the householder, and by other parables in which His kingdom is declared under the image of a vineyard.

A member of Christ's Church differs from other men in many ways, by his spiritual birth, by the object of his trust, by the law of his moral conduct, by his joys and hopes, by his present vocation and everlasting destiny. As his religious life and morality are peculiar, so is his special calling. Every man and woman received into the fellowship of love with Christ, is by Him chosen, set apart and commanded to labor for the progress of His kingdom.

Christ has chosen His people out of the world not merely that they may keep the civil law, be upright in their conduct, honest and diligent in business, faithful and

loving as parents, obedient as children, and may live peaceably with all men. These duties Scripture undoubtedly enjoins. The child must honor father and mother. The father is bound to provide for his family. Dissension and strife are unchristian. All kinds of deception, of overreaching and trickery in trade are forbidden. Certainly the follower of Christ is required to be a moral man, a tender father, a good citizen, and faithful to every trust in church and state; but he may be all this, and yet fail to fulfill his special calling. In these respects, professing Christians may be worthy of confidence and regard, whilst nevertheless they do not follow Christ and work for His kingdom according to His command.

The special calling of all church members is to be workmen for Christ. This is the practical purpose for which Christ has adopted them into fellowship with Himself, for which He seals them in baptism, forgives their sins, lives in communion with them by His Spirit, defends and preserves them, and makes them with Himself, joint heirs of God. He gives them peace, not simply that they may no longer be disturbed by doubts and fears, but that with freedom and delight they may use their time and strength for the building up of His church and the honor of His name. He feeds and nourishes them, not merely that they may stand firm against Satan and the world, but that they may have energy and strength, be wise and faithful in denying themselves for God, as He denied Himself. He promises them support under trial, victory over death, and acceptance in the judgment, not only that they may be patient and hopeful in their conflicts, and have unfailing comfort in the last hour, but especially to inspire them with enthusiasm for His kingdom as something infinitely better, richer, more glorious than the treasures and honors of this world. They are to be honest and upright, not because in the endeavor to gather riches, honesty is the best policy, but because honesty is in itself right and good, and by honest earnings alone they can bring to God an acceptable offering. Unjust gains brought to the altar, are in the sight of God an abomination. Christians are to be diligent in business, not because diligence is the best security against poverty, but because in proportion to their activity and zeal is the amount of work done for Christ.

For a similar reason Christians are to live peaceably with all men. Strife and division are painful, dishonorable and unworthy of the Christian name. But another reason why Christians are to live peaceably is that labor in the Lord's vineyard is effective only when the laborers are harmonious among themselves and exercise forbearance and long-suffering toward ungodly men. The great motive to practice all Christian virtues is that by cultivating these virtues believers can honor Christ and promote the growth of His kingdom in their own hearts and in the world.

E. V. G.

For The Messenger.

A VISIT TO ONE OF THE CHURCH SCHOOLS.

Perched on a hill, somewhat Acropolis-like, stands Allentown, Pa., the flourishing centre of a region possessing much individuality in matters civic, rural and ecclesiastical. As one approaches the town from the Lehigh River, the spires of its churches rise picturesquely in the distance, while the outline of the walls of its jail suggests the castle of Nassau-Siegen, the Ancestral Schloss of the Princes, to whom some of the "Uhr-Aunen" of the Allentownians, owed allegiance. Strange coincidence is it that a resemblance can be noted between this Rhineland Fortress and Lehigh Town.

It was on a bright Friday morning in the last week of June, 1882, that the good citizens of Allentown thronged the largest hall in the city to witness the commencement exercises of the Female College, the Church School, in which the daughters of its leading families are educated. An array of bright faces greeted the audience cheerily, whilst a line of ten graduates in pink, blue, white and ecru toilets, were very Frenchy

in suggestion as to dress, and very dainty as to gait and pose.

The College had now closed its scholastic year, and both semi-matronly seniors and dimple-checked undergraduates, would now celebrate the commencement of 1882. Plaintive song and brilliant instrumental quartette vied with thoughtful essays and melodious choruses, making a programme of interest and harmony. Very interesting was it to note that leading Reformed families, other than those of Allentown, begin to appreciate the advantages of sending their daughters to this most excellent school. It were indeed discourteous not to mention the names of two of the graduates, the Misses Mary and Lizzie Hertzler, members of Rev. Pannabecker's congregation, Elizabethtown, Lancaster Co., Pa.; the latter received the Class Honor, having selected as the subject of her essay, the class motto, "*Vestigia Nulla retrorsum*." It would be invidious to make any distinction in referring to the essays, but certainly the Class Honor received by Miss Hertzler, and the Valedictory by Miss Cooper, were well merited. Miss Jennie Leh of Allentown received a medal for the excellent rendition of her essay. Rev. Dr. Heisler, of Easton, Pa., offered the opening prayer, and Rev. I. K. Loose, of Bethlehem, pronounced the benediction.

A very interesting feature of the Commencement was the expression of thanks tendered to the President of the College, and the tangible token of esteem presented to him by the Board of Trustees.

The Allentown Female College has woven itself into the general interests and history of the city in which it is located, and its gradual success has firmly grounded it into the affections of its patrons. Should not we as members of the Reformed Church in other localities, take a corresponding interest in its welfare? The daughters of our good people can and do receive here a training of head, heart and life, which is in every way soulful and solid, and above all, Christian. The course includes not only head study but also heart training. The worthy President and his excellent corps of teachers have ever in view the deeper, spiritual development of the young ladies, and their only aim is to make them good Christian women. They endeavor to train their pupils to love their Alma mater, their parents, but above all their Master, the Great Teacher Himself. Their regular attendance in the Church's service, coupled with instruction in the Sunday-schools, have a moulding influence upon their lives, which is deepened by the regular hours of devotion in the College itself, led by the President or Preceptress. This thorough Christian training is done in such a way as not to offend those branches of the church catholic, which do not give their membership as strong Christological diet, as that branch which has been styled from the very Reformation itself "*Echt Reformirte*." Yet, if a suggestion could be made to the excellent Faculty, one would desire that more attention were paid to the study of Christian Art, especially in its relation to the development of Christian life and the early days of the Bride of Christ. Until this is done in this and other Church schools, a dualism will be felt between Art and Religion in their direct influence on daily life and church-worship: sculpture and poetry, painting and music, will remain as meaningless addenda to a regular course of study. If the average college course would teach these as different expressions of our common soul-life, varying according to the characteristics of the individual, then would the study of Christian Art fill a niche in life, which at present is filled by a vacillation between iconoclasm and art-worship. With such an inspiration and impulse, Christian Art would fill a sphere, in which it would be a hand-maid of religion and a moulder of education.

These are the thoughts which a visit to one of our Church-schools suggested, and this little palm-branch is laid at the feet of the Class of '82."

GEORGE M. ZACHARIAS.

Our dependence on God ought to be so entire and absolute that we should never think it necessary, in any kind of distress, to have recourse to human consolation.—Thomas A' Kempis.

Family Reading.

"CUMBERED WITH SERVING."

BY MRS. MARGARET E. SANGSTER.

She was cumbered with serving;—the household, the board,
The meal to be mingled, the feast to be spread,—

So she could not sit still at the feet of the Lord—
Though her spirit was faint for the heavenly bread.

She was cumbered with serving; the quick tones grew sharp,
There were lines on her brow, there was grief in her eyes:

And no time could she spare for the sweet thrilling harp,
Or the hymn that should gently as incense arise.

She was cumbered with serving; she marvelled indeed
That any could rest while the work must be done,

The work that was pressing, since days with such speed
Fled on till the night, and the fall of the sun.

She was cumbered with serving: the dear Lord was there,—
She could touch Him, could call Him, could bend at His knee;

Yet this was the whole of her querulous prayer:
"O Master, my sister, wilt bid her help me?"

Ah! Martha of Bethany many there be,
Who are cumbered like thee with earth's service this day.

And fettered and weary and fretted like thee
They go to the Master and bitterly pray,
And some of them, matrons, are tired of steps
All over the house from the morn till the eve,

And some of them, mothers, are pale to the lips,
With the tasks they must do, or the tasks they must leave.

And their comfort it is, when the great tears well up,
And the soul with endeavor and longing is spent,

That the Lord has compassion, who sees their life's cup
So dark with the brewing of hot discontent.

And His "Cumbered with serving," although it reprove,
And stir them with shame, hath a pitiful tone,

And they hear through its tender reproach the Christ's love
That never lets slip from its clasping, His own.

SNUG.

"We have built ourselves a snug little cottage, and are living as cozily as possible," reads Uncle John, with evident satisfaction, from his son Jack's last letter.

"Do come to A.," urges a friend. "We have the coziest little house, all ready for you—a very little bird cage for comfort and snugness."

Why snug? I beg leave to inquire. Why little?

What is there in the word comfort that excludes the idea of breathing room?

Does even the term "cozy," in its derivation from the French *causer* (to talk) and the German *kosen* (to caress) necessarily imply great restriction of space?

I visited a friend in her charming new home not long since. How pretty it was, in its fresh tints and its quaint designs, Eastlake, Japanese and what not! And how snug it was! The front door—and with one step you were in the cozy parlor. A lovely room for three or four persons, but a party of ten was a crowd.

The little bay-window made the prettiest picture you ever saw, but it was quite filled up with ivies and curtains, and added not an inch to the available space. Nobody had happened to think of the piano before the house was built. Of course it must go in the parlor, and it was so big it put everything else out of countenance.

Rushes and sun-flowers sprouted luxuriantly from the dado of this little room. What a pity they hadn't more space to grow in!

The charm of the Japanese interiors lies in the effective vistas so easily produced by their sliding panels. These panels, you will notice, are always more or less open in the pictures. But a tall growth of reeds and a procession of cranes around the four lightly closed walls of a parlor twelve by fourteen, or even twenty by twenty, is an absurdity. What my friend's home needed was a few wide doors throwing together the various pretty apartments, and thus varying the degree of "snugness" as occasion required.

However, one can forgive this fault in a parlor. When it goes up stairs into the bed-rooms, it is a more serious affair.

A physician was lately called to prescribe for a young lady who lives in one of the most charming villas in Larnedville.

"Nothing the matter with her," she declared—"nothing but terrible headaches." Every morning she waked with a headache and it lasted nearly half the day. It had been going on for months—ever since they moved into their new house. The Doctor tried all the old remedies and they all failed. Riding and archery were faith-

fully tested, study and practice were cheerfully given up. Nothing did any good.

"Will you let me see your bedroom?" asked the Doctor one day, and he was shown up into the prettiest little nest imaginable.

Nothing wrong about the ventilation. The windows were high and broad and were left open every night, the patient said. The bed stood in one corner against the wall.

"How do you sleep?" says the Doctor. "On my right side, at the back of the bed, with my face to the wall. Lou likes the front best."

"The dickens she does!" says the Doctor. "So do I. Will you do me the favor to wheel that bed into the middle of the room and sleep so for a week? Then let me know about the headache."

Doctors are so absurd! The middle of the room, indeed! And there were the windows on one side, and the two doors on the other sides, and the mantel with its Macrame lambrequin on the fourth side. There was no place for the bed but just where it stood in the corner.

"Never mind! Sacrifice your lambrequin," urged the Doctor—"just for a week, you know."

The lambrequin was sacrificed, the bed moved where it had free air on both sides, and the headaches disappeared.

It may be only an exceptionally delicate system that would be induced to actual headache by breathing all night the reflected air from a wall. Yet possibly some of the morning dullness we know of may be traceable to a like cause. At any rate, plenty of breathing space around a bed can only be an advantage to everybody.

In visiting three or four newly built and beautiful houses recently, the lack of a good place for the bed was the most striking feature of the bed-rooms. Some of these rooms were finished in shining mahogany, ebony, or walnut. Some were hung with rich modern tapestry. All were elegant and a few were airy. But in most of the best of them, where was the bed to stand? A bay-window, perhaps, would occupy the middle of one side, another a window, a door another, a mantelpiece another.

The only thing worth coveting in many of the palaces of Europe, is, to my mind, the roominess. This is truly royal. The general effect of good sized apartments, opening one into another by broad doors, has more to do with the sense of elegance than gilt and frescoed walls and brilliant carpets.

At the same time roominess is not a luxury that need be left to the wealthy. The cramped bay window on many a little villa, or the miniature tower, I am sure, cost more money than two feet additional on each side of each room would have cost.

Try it and see when you build that cottage you are talking of.—*The Christian Union.*

ADVICE ABOUT OURSELVES.

Say as little as possible about any good in yourselves; turn your eyes resolutely from the view of your acquirements, your influence, your plan, your success, your following; above all speak as little as possible about yourself. The inordinateness of our self-love makes speech about ourselves like the putting of a lighted torch to the dry wood which has been laid in order for burning. Nothing but duty should open our lips upon this dangerous theme, except it be humble confession of our sinfulness before God.

Again, be specially upon the watch against those little tricks by which the vain men seek to bring round the conversation to himself, and gain the praise or notice which his thirsty ear drinks in so greedily. Even if praise comes unsought, it is well, while men are uttering it, to guard yourself by thinking of some secret cause for humbling yourself inwardly to God, thinking unto what the pleasant accents would be changed if all that is known to God, and even to yourself, stood revealed to man.

Place yourself often beneath the cross of Calvary; see that sight of love and sorrow; hear those words of wonder; look at the Eternal Son, humbling Himself there for you, and ask yourself, as you gaze fixedly on Him, whether he, whose only hope is in that cross of absolute self-sacrifice and self-abasement, can dare to cherish in himself only self-complacent action. Let the Master's words ring ever in your ears:

"How can ye believe, who receive honor one of another, and seek not the honor that cometh from God only."—*Bishop Wilberforce*

STAND BY YOUR COLORS.

BY REV. DR. T. L. CUYLER.

A personal incident will illustrate this secret reliance which the people of the world have upon the people of God. A young man, who was a professed Christian, was seeking to win the heart and hand of a young lady of wealth and fashion. His suit did not prosper, and one day she said to him:—"You know that you are a church-member, and I am a gay girl, very fond of what you call the pleasures of the world." This led him to suspect that his religion was the obstacle to his success in winning her consent to marry him. He accordingly applied to the officers of his church (which must have been very loose in its joints) for a release of his membership. They granted it. "Now," said he to her, when he met her again, "the barrier is removed. I have withdrawn from my church, and I do not make any profes-

sion to be a Christian." The honest-hearted girl turned on him with disgust and horror, and said to him:—"M—, you know that I have led a frivolous life, and I feel too weak to resist temptations. I determined that I never would marry any man who was not strong enough to stand firm himself and to hold me up also. I said what I did just to try you; and if you have not principle enough to stick to your faith you have not principle enough to be my husband. Let me never see you again."

Whether this incident be actual or not the lesson it teaches is beyond dispute. The world expects Christians to stand by their colors. When we desert them we not only dishonor our Master and ourselves, but we disappoint the world. Christ's followers never will save the world by secularizing themselves or surrendering their strict principles of loyalty to whatever is right and pure and holy. Conformity to the world will never convert it. "Come out and be ye separate," saith the Lord, "and touch no unclean thing." Even if the world could succeed in bringing the church down to its own standard of opinion and practice, it would only work its own moral destruction. It would extinguish the light-houses which illuminate its own channels. It would destroy the spiritual leaven which Christ has ordained and prepared to save human society from corruption.—*Independent.*

RELIGION IN THE HOLD.

One night during the war, I was in an ocean steamer off Cape Hatteras in the midst of a terrible gale, the wind blowing us directly toward the foam-covered lee shore. The captain stood on the ship's bridge, full of anxiety; two pilots were at the helm; every mate and sailor at his place. The huge vessel creaked and groaned, plunged and reared in the waves, and heaved from side to side like a living creature writhing in some awful agony. The sky looked as wild as hell; the winds shrieked like demons through rigging and shroud; and every now and then, there came on board, like a monster of the deep, a huge torrent of water. It was impossible to remain on deck; and after trying it a few moments I went below, stopping on my way to look in at the engine room. Down there stood the two engineers calmly at their work oiling the machinery, watching the time made, and giving every now and then an order to the stokers heaving in coal to the furnaces still further down. Every bit of brass and steel was shining with light. The clock ticked gently in its place, and, steadily as a sleeping child's pulse, the piston plied back and forth, and the huge walking-beam trod up and down. Just then the Captain appeared at the window. "Engineer," said he, "how are your engines? Have done all I can on deck. Every rag of sail is blown away, and we are barely holding our own against this miserable sea. Cape Hatteras lights are down under our lee; and, if anything in your engines gives out, we are surely lost. This ship and its eleven hundred men all depend on you." "All right," replied the engineer, "I will do my part." And then he and his companion looked at the steam-gauge, tried the stop cocks, gave another order to the stokers, wiped away the bits of lint from the shafting, and turned on at the joints a few more drops of oil. And it was because those engineers and stokers, down there in the hold, where they could not see light of land or sky, did their work faithfully and well, that the grand old ship with its thousand men, a whole regiment of soldiers, came safely through the gale, and added their strength to the Union forces of North Carolina.

So with this great world-ship of ours, caught off the foaming capes of sin, blown upon with all the gales of passion, and writhing and tossing with sorrow, vice and wrong. If it is ever to come through to the great celestial haven with its freight of a myriad souls saved, as I believe it will, it must be not only by the religion on deck which guides the helm, watches the far off heavenly lights, and trims the sails of prayer to catch the Spirit's breath, but by the religion which is humble enough to include with this, the work lower down, of regulating the bodily appetite, wiping away the stain of corruption from its shafting in the market, oiling the joints of labor and capital, and seeing to it that the great walking beams of commerce, manufactures, and trade tread back and forth, true to heaven's eternal law.—*Standard of the Cross.*

DON'T MARRY A DRUNKARD.

Dear Girls—I want to tell you a true story:

"Susie," said a dear friend to her niece, "I wish you wouldn't encourage Harry Brown. I fear his principles are not such as would make a pleasant husband."

"But auntie, there is nothing very bad about him, and he is more entertaining than any young man I know."

"He smokes, you know, Susie, and takes an occasional glass; and your uncle says that, away from the presence of ladies, his language is very impure."

"But you know I quite enjoy a good cigar, and Harry's are always the best, and he only drinks when treated, and has half promised to give that up; and I'll risk his so far forgetting himself as to annoy ladies with bad language."

Despite frequent warnings Susie became engaged to Harry Brown a few months later, and when they were married nothing dimmed the brightness of their future save the one cloud, the occasional glass. We need not trace the downward course; but

look at them now! A friend told me that while calling a few months ago at Mr. Brown's, the father of Harry, there appeared a procession, comical, though pitiful to the last degree. First came Harry in a battered hat and torn suit, his face scratched in a drunken broil, and a black clay pipe between his teeth, pouring forth a stream of vile curses against the landlord who had just ejected him because unable to pay the rent. Next came his wife, carrying a tiny babe, and behind her seven small children, some of them bareheaded, all barefooted, and clothed in tatters. Having no place of shelter Harry had brought his family home to his father's.

"During this entire winter they had lived in a large old house where even the sash had been taken from nearly all the windows, and hardly a pane of glass is left; where few doors remain on their hinges, and the stairs are rotted away, and the floors decayed and sunken. There, in a recent illness, the miserable wife—whom no one would recognize as the pretty Susie of a dozen years ago—would have perished from cold and hunger if the neighbors had not been kinder than the man who promised to protect her.

Is this not a wretched picture? Yet hundreds of maidens are preparing for themselves a future as bad. There can be no dependence on the manliness of the man who drinks, or on his kindness and good nature. Remember the old axiom, "When wine is in it is out." If there is any thing on earth that make a man lower than the beasts it is drunkenness. Just think of it, girls. Any young man who takes an occasional glass is liable to become as low as the most degraded drunkard you know; decide whether you shall become his wife. —*Country Gentleman.*

BROWN HANDS.

Full many a page has been written,
And the gifted have sung in the praise
Of lily white hands and fingers,
In a score of poetical ways.
This is all very well for a lady
Who lives among diamonds and silks,
But sometimes in life a farmer's wife
Is obliged to do house work and milk.
And woman's best mission throughout our land
Is fulfilled in the strength of the little brown hand.

When the roses are blushing the sweetest,
And the vines climb up to the eaves—
When the robins are rocking their birdies
To sleep 'mong the maple leaves,
The sunshine smiles down 'cross the threshold
Where the labor of love seems but rest,
Whether rocking the household birdies,
Or keeping the dear home nest—
O! a pity you all who can't understand
The wealth and the worth of a little brown hand.

If I were a man with a fortune,
A million laid by on the shelf—
If I were a youth—if I wasn't, in truth,
If I wasn't a woman myself—
I know what I'd do in a minute,
White fingers have often misled—
I'd seek after those whose rich tinting shows
Acquaintance with puddings and bread!
I'd use all the eloquence words could command,
And be proud might I win a little brown hand.—*Rural New Yorker.*

WHY ARE YOU NOT A CHRISTIAN?

Is it because you are afraid of ridicule, and of what others may say of you? Jesus says:

"Whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed."

Is it because professing Christians do not live consistent lives?

"Every one of us shall give an account of himself to God."

Is it because you fear Jesus will not accept you? He says:

"Him that cometh unto me I will in no wise cast out."

Is it because you think you are too great a sinner?

"The blood of Jesus Christ, his Son, cleanseth us from all sin."

Is it because you think if you do the best you can, and pay your debts, God ought to be satisfied?

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

Is it because you think there is time enough yet?

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

Is it because you are not willing to give up all for Jesus, and take the narrow way?

"What shall it profit a man, if he gain the whole world and lose his own soul?"

"He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy," (Prov. xxix. 1.)—*Ex.*

A HAPPY HOME.

A pretty story told about a German discloses the secret of a happy home, wherein joy abounded, though there are many to feed and clothe:

A teacher once lived in Strasburg, who had hard work to support his family. His chief joy in life, however, was in his nine children, though it was no light task to feed them all.

His brain would have reeled and his heart sunk had he not trusted in his Hea-

venly Father when he thought of the number of jackets, shoes, stockings and dresses they would need in the course of a year, and of the quantity of bread and potatoes they would eat.

His house, too, was very close quarters for the many beds and cribs, to say nothing of the room required for the noise and fun which the merry nine made.

But father and mother managed very well, and the house was a pattern of neatness and order.

One day there came a guest to the house. As they sat at dinner, the stranger, looking at the hungry children about the table, said, compassionately:

"Poor man, what a cross you have to bear!"

"I? A cross to bear?" asked the father, wonderingly; "what do you mean?"

"Nine children, and seven boys at that!" replied the stranger; adding, bitterly, "I have but two, and each of them is a nail in my coffin."

"Mine are not," said the teacher with decision.

"How does that happen?" asked the guest.

"Because I have taught them the noble act of obedience. Isn't that so, children?"

"Yes," cried the children.

"And you obey me willingly?"

The two little girls laughed, roguishly; but the seven youngsters shouted:

"Yes, dear father, truly."

Then the father turned to the guest and said:

"Sir, if death were to come in at that door, waiting to take one of my nine children, I would say—"and here he pulled on his velvet cap and hurled it at the door,— "Rascal, who cheated you into thinking that I had one too many."

The stranger sighed; he saw that it was only disobedient children that make a father unhappy.

One of the nine children of the poor schoolmaster afterward became widely known; he was the saintly pastor Oberlin.

Selections.

The character of any religion depends upon its idea of God.

Wherever else the death of Christ is underestimated, it is not in heaven.

Work and worship, duty and devotion are but different words for the same thing.

Murder is to be charged not to the hand that strikes, but to the heart that hates.

As the transfiguration scene prepared Christ for His death, so His death prepares us for our transfiguration.

An humble knowledge of thyself is a surer way to God than a deep search after learning;—*Thomas a Kempis.*

The realization of God's presence is the one sovereign remedy against temptation. It is that which sustains us, consoles us, and calms us.

The ore may mingle with the sand
But the blind magnet finds it all;
And from the graves of sea and land
Shall not the Lord His chosen call?
—*Theresa Brown.*

Christ carried the Cross in His heart long before the mob laid it on His shoulders. Even at the marriage scene in Cana of Galilee, He spoke of "His hour."

Heaven is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.
—*J. G. Holland.*

As a transparency is dim and almost meaningless with a dark background, but needs the light to reveal its beauty, so the Old Testament needs to be held up in the light of the New to discover its wealth of meaning.—*H. M. Sanders.*

Dr. Guthrie's favorite motto was:
I live for those that love me,
For those that know me true,
For the heaven that smiles above me,
And awaits my coming, too;
For the cause that needs assistance,
For the wrong that needs resistance,
For the future in the distance,
For the good that I can do.

Useful Hints and Recipes.

CLEANING STAINED WOODWORK.—To clean stained woodwork which is also varnished, an old housewife recommends saving tea-leaves from the teapot for a few days. Drain them, and when you have a sufficient quantity put them in clean soft water; let them simmer for half an hour; when almost cold strain them out, and, dipping a flannel cloth in the water, wipe off the paint, drying it with another flannel cloth. One cup of tea-leaves to one quart of water is the due allowance.

STEWED LAMB CHOPS.—Lamb chops stewed are appetizing. Put them in a saucepan, and cover them with water; keep them closely covered. When tender skim off the grease which has risen to the top, season with pepper and salt, thicken the gravy with a little flour, add a lump of butter; serve on toast. With this send to the breakfast table new potatoes which were boiled the day before, and are now cut in thin slices, and are cooked with plenty of milk, butter, pepper and salt. If you do not serve on toast, mint sauce adds an agreeable flavor to the lamb.

ICED TEA.—Iced tea is now offered at supper and at lunch. If you wish to have it perfect, and without the least trace of bitter, put the tea in cold water hours before it is to be used; the delicate flavor of the tea and abundant strength will be extracted, and there will not be a trace—if one's taste is the judge—of the tannic acid which renders tea so often disagreeable and undrinkable. You need not use more than the usual quantity of tea. If it is to be served at a 1 o'clock meal, put it in water soon after breakfast, and ice a few minutes before serving. The best way is to have ice broken in a pitcher, and put one lump in each glass.

Miscellaneous.

DEATH AND LIFE.

Oh autumn fires that in the forest glow,
Stealing the life therefrom with open theft,
Till under every tree the warp and weft
Wrought by the summer lies despoiled and low;
Oh winds that lift those fading leaves, and blow
Across the shorn and empty fields, bereft
Of harvest treasure; is there nothing left
Of joy or comeliness that will not show,
Sooner or later, traces of decay?
Must all our summers blossom but to fade?
And the low wind replies with wailing breath,
Drifting the leaves apart that yesterday
Dwelt side by side: "There is no respite made;
The only certainty of life is death!"
Oh happy sunbeams, weaving on the hills
And in the vales, so lately bare and cold,
Your far-spread tapestries of green and gold;
Oh new, sweet music of the birds and rills
That, wedded to the silence, now fulfill
And answer all its yearnings manifold;
What propheth your joyance, since of old
Its end was fixed, and death all gladness stills?
The dimpled leaves swung lightly, zephyr-
stirred,
The cadence of the waters sweeter rose,
And from the hill-top, where in pain and
strife
Last summer perished, came the fearless word:
"Yea, death is sure, but joy beyond it goes;
For the great afterward of life is death!"
—Mary Bowles.

DEPARTMENT OF HOME MISSIONS.

BY THE SUPERINTENDENT.

Oregon.

Pastor J. Muellhaupt, missionary at Salem, serves three small congregations of Germans, one at Salem, another at Waldo Hills and a third at Mehamah. The congregation at Salem has been worshipping in a rented hall for a number of years and the pastor all along has been endeavoring to secure for it a house of its own. It is plain that this is working against wind and tide, and that something must be done for his relief. In a late letter he informs us that an opportunity has recently presented itself by which the mission can procure for itself a good frame church, well preserved and with pleasant surroundings, for \$1,500. It is willing to make the purchase, provided some assistance can be given from the East—say \$250. We have said to pastor M. to go on and make the purchase. The Board just at this time cannot well take the money out of our own treasury, where it is needed to pay our missionaries; but we have said to him that as fast as money comes into our treasury for the Church Building Fund, it will be sent to him. The brethren of the three Eastern Synods—the Pittsburg, the Potomac and the United States—will please bear this in mind and forward their contributions without delay to Elder Wm. H. Seibert, our Treasurer, at Harrisburg, Pa. All the Classes, we believe, have directed their congregations to take up one collection for this purpose during the year, in response to the request of their respective Synods. Salem is the capital of what will be in a few years—if it is not already now—the great State of Oregon, with a population of over 5,000 inhabitants.

Pastor A. Kreuter serves the congregation at Dalles and has been supplying Walla Walla, the capital of Washington Territory, where we have an organized congregation; and where we must have a missionary located as soon as our means will allow. Pastor Stauss, now receiving an appropriation from the Board, labors at West Union, in Washington county, with a large field in which to operate. Pastor Gantenbein continues to serve Oak Point, down the river, in connection with the congregation at Portland, amidst a population of over 20,000 souls, many of whom are Germans.

Pastor J. P. Lange, the nephew of the great German commentator of the same name, continues his self-denying labors in Clackamas county. He has been diligent in his work—literally amidst rain and sunshine and bad roads—in looking after his flocks. Exposure and hard work have had their effect on his physical frame, and he now proposes to visit Germany, his fatherland, for the benefit of his health. Yes, brother Lange, go and see your friends for awhile, and while you are resting yourself there, tell the churches to do something more for their fellow countrymen in this land (their Landleute), many of whom are going to destruction every day for the want of churches and faithful ministers of the Gospel.

Pastor Ewald, under the Board at Oregon city, serves two congregations, St. John's and St. Peter's. The latter proposes to build a humble church somewhere in the county, and asks the Board to assist to the amount of \$100. We have replied to Brother Ewald as we did to Brother Muellhaupt, to go on and build. As soon as the funds come in for the Church-Building-Fund, it will be forwarded by Elder Seibert, our Treasurer. The brethren of the three synods, the Potomac, the Pittsburg, and the United States, will please bear this also in mind, and send on any money that may be in their hands, or, if they have not as yet received any, take up a collection for this one of these Sundays. If all our congregations would on an average contribute only \$5.00, there would be an abundance and we should be enabled to do a great deal of good. Let us hurry up a little for once, and then we will be able to hurry up our people, who are so anxious to build churches—not costly ones—out along the Pacific Coast.

Missions in the Classis of East Susquehanna.

The Classis of East Susquehanna met this year at Wilkes-Barre, in the leafy month of June, during the week after Whit Sunday, like many other Classes here in the East. Its sessions, as well as its physical surroundings in the world renowned valley of Wyoming, were of a pleasant and interesting character, because the inner life of the Church here struggles to be in harmony, to some extent at least, with that of the natural world on the outside. The cause of missions occupied attention, and its successful prosecution within the limits of the Classis seemed to give it

strength and courage as well as self-respect. This Classis usually makes up its annual appropriation for missions—\$1,100—but it does a great deal more for missions within its own bounds, which are not under the care of the Board. Thus this year it made appropriations to sustain Rev. J. H. Hunsberger, now laboring in Dr. Willers' old charge in Seneca co., N. Y.; Rev. W. B. Sandoe in the Ringtown charge; Rev. S. C. Meckel in the Plymouth mission; and the future pastor of the Berwick charge, beside, promising some assistance to the mission at Wilkes-Barre, when it comes to pay off its entire remaining indebtedness. These charges thus aided, in the way of church-sustentation, as it is called, are missions, fully as much so as most of those, called missions, that are under the care of the Board. The amount thus appropriated will amount to something over seven hundred dollars. The Classis has within its bounds much ground that is missionary ground which it is seeking diligently to cultivate. During the past year, the Rev. Tilghman Derr, by occasionally crossing some high mountains, has done valuable missionary work among our English members at Hazelton and some other neighboring point. A new charge has thus been formed, which, although a mission, under a single man will henceforth be able to sustain itself. Scranton, a large city within the territory of Classis will, we presume, next receive attention either from the Board or from Classis, or most likely from both. It ought.

The mission at Wilkes-Barre, under pastor F. K. Levan, has been steadily growing in numbers and efficiency since the beginning of the present pastorate, some four or five years ago. At that time its indebtedness was \$7,000; now it is only \$1,700. It would probably all have been liquidated by this time, if it had not been for so many interruptions to labor in the mining districts. It is thought that during the present year the last penny will be honestly paid. Then the charge will be prepared to be entirely self-sustaining. The new congregation at Nanticoke, nine miles down the river, is looking up and also increasing in numbers and general efficiency. When last heard from it was putting up the rafters of its new church. The congregation at Wilkes-Barre, is pre-eminently German, but being mixed, it holds its services in both languages. At no very distant day the time will have arrived when it will be necessary for the Reformed to have an exclusively English church in Wilkes-Barre.

On Sunday afternoon a number of the members of the Classis went down the river a few miles in a steamboat to Plymouth, to attend the laying of a corner-stone of a new church for a small German congregation gathered together within the last few years by the Rev. S. C. Meckel. The day was charming and the services on the occasion impressive, first in the church of the Christians and then around the corner-stone, where a large crowd of honest German faces looked on reverently and devoutly. The speaking—by Father Duenger and the pastors, Millet, Baum, the pastor and the Superintendent of Missions—was almost altogether in German, whilst the singing, by the Wilkes-Barre choir, under the training of Prof. Kline, formerly a student at Lancaster, and now an accomplished musician, was almost altogether English. How sweetly Brother Levan's German young ladies sang in our American language! The church will be of frame, about the size of our Washington chapel. Plymouth contains about 8,000 inhabitants, mostly miners; and as Brother Meckel is the only pastor on the Protestant side, he has a great many souls to care for. It was easy to see that his labors were appreciated in the town. In returning to Wilkes-Barre our little steamer made slow progress against the rapid current, and so, when we landed, having to stop a short time in order to partake of some refreshment for the body, we did not get to the missionary meeting until it was fully under way. It seemed, however, to move along of its own accord, and everybody thought that it was good to be there. It was, we think, altogether in the English language.

Pastor Meckel, missionary at Plymouth, has in part been supported by his Classis, and in part by his own hands, like St. Paul, as he had once learned a useful trade. After studying for the priesthood in the Catholic Church in Germany, he came to this country; and after a change of religious views, was ordained as deacon in the M. E. Church, by Bishop Simpson. For a time he labored as missionary among the Germans in New York State, at Albany, Troy and Schenectady, and other places. But the war breaking out he entered the army, and earned his title to citizenship in his adopted land, by serving as chaplain in his army. Afterwards, he went back to his trade; but his interest in German missions being revived by our mission at Wilkes-Barre, he felt himself called to throw in his lot with the Reformed Church and to labor in her vineyard. The Classis has increased his appropriation, so that hereafter he will devote all his time to pastoral duties and make his residence among his people at Plymouth. There, brother Meckel, we have now introduced you formally to a great many Reformed ministers, and they will be glad to see you and take you by the hand.

Science and Art.

Holman Hunt's painting, *Our English Coast*, now called *Strayed Sheep*, has just been sold in London for \$3,500.

Bands of music are forbidden to play on most of the iron bridges of the world. This is due to the well-known phenomenon that a constant succession of sound waves, especially such as comes from the playing of a good band, will excite the wire vibrations. At first these vibrations are very slight, but they increase as the sound waves continue to come.

Sir John Lubbock, who has just published a valuable work on ants and wasps, takes his scientific labors for recreation. He can only devote to them what little leisure is left him from his business and official duties, and most of his observations have been in the hours secured to him by early rising. Sir John is one of the greatest living authorities in prehistoric ethnology, and his two works on the subject are already classics.

The largest telescope ever designed is now in process of construction at the works of Alvah Clark & Sons, at Cambridgeport, Mass. The instrument is intended for use at the Lick Observatory, California, and will cost \$50,000. It will have a 36-inch object glass. The largest one previously designed was a 30-

inch glass for the Pultowa Observatory, Russia. The Government observatory at Washington has a 26-inch instrument.

Sir William Armstrong's recent success in lighting his house in Scotland with electricity generated by power obtained from a small waterfall is leading other scientific men to make experiments in electrical lighting. Professor Crookes has just lighted his house with fifty lamps, of which twenty-nine are twenty-candle and twenty-one four candle lamps. The *Spectator* reports that "although the cost of his generator is greatly increased by the necessity of making it silent, he finds that the light costs him £2 19s. a month, while gas would cost him £3 6s. 6d. It is therefore distinctly cheaper even under disadvantageous circumstances, to burn the light which does not soil the curtains or blacken the ceiling, or destroy the gilding of books, or produce the sense, and sometimes the reality, of suffocation. Mr. Crookes places this saving against the original cost of the apparatus, which he estimates at £300.

Personal.

Ernest Renan is described by an English paper as a short and fat old man, with a full round face and a short dipping nose—what-ever kind of a nose that may be.

In reply to a letter asking Dr. Atticus Haygood, President of Emory College, Ga., why he declined the bishop's robes, he said:—"When I came to Oxford I bought a lot in the cemetery. I mean it."

Frau Kammerer, a born Klopstock and niece of the author of the *Messias*, has just died at Metz at the age of ninety. She was eleven years old at the time of Klopstock's death, and up to the last she continued to recount her personal reminiscences of her famous uncle.

The ancestors of the poet Longfellow were originally settled in Yorkshire. The local papers say that in a sale which has just taken place at Bradford there was an old chest from a farmhouse at Ilkley, which upon its centre panel bore the following inscription:—"Jon Longfellow and Mary Rodger was married ye tenth daye off April, Anno Dm. 1664."

General Ignatieff, who has recently resigned the Ministry of the Interior in Russia, carried the spy system, during his administration, to a pitch previously unheard of, and opened private letters in the most shameless way. To a visitor he said, one day:—"Why have you not called on me before? Your relatives have long been urging you to do so, in every letter they have written you."

The Rev. Dr. Joseph Alden, who, at the age of seventy-five, has just retired from the presidency of the New York State Normal School, at Albany, has had a long and honored career as an educator of youth. He was, after being graduated at Union College, for two years tutor in geometry and Latin at Princeton; seventeen years professor of rhetoric and political economy at Williams College; five years professor of mental and moral philosophy at Lafayette College; six years President of Jefferson College, Pa.; and fifteen years President of the Normal School at Albany.

Items of Interest.

James Gordon Bennett has given to the widow of DeLong, the Arctic navigator, \$50,000, as a support because of the death of her husband.

James Longworth, who gave \$50,000 to Cincinnati, as an endowment for an art school, proposes to add a fund of \$10,000 a year towards the same end.

By the will of the late Eli Bates, of Chicago, \$40,000 is to be expended for a monument to Lincoln and \$15,000 for a fountain, both of which are to be placed in Lincoln Park.

The Belgian government is about to adopt pulverized meat as a ration for the soldiers. There are few languages that contain a word which is in every way an equivalent of the English noun "hash."

It was somewhat boastfully announced in 1777 that sixteen stoves had been completed in Philadelphia. The product of the stove factories in the same city is now valued at \$4,000,000, and the industry employs over 12,000 people.

The Garfield Hospital in Washington City has been legally organized. It has received as a gift the large building formerly occupied by the Soldiers' and Sailors' Orphans' Home, valued at \$70,000. The trustees expect to put it in operation without delay.

It has been discovered that the Japanese Indemnity Bill, as passed by the Senate, directs President Arthur to pay Japan seven hundred and eighty-five thousand dollars out of his own pocket. He is indebted for this privilege to a laborious process of amendment by striking out and writing in words and lines.

A fence 200 miles long, extending from the Indian Territory across a part of Texas, and thirty-five miles into New Mexico, is in course of construction. When it is finished, the pig that insists upon trotting from one end of the fence to the other in preference to being driven through an open gateway will find it for his advantage to be of the unimproved Texan variety.

It was cabled last week that the divorce bill had finally passed the French Chamber of Deputies by a vote of 336 to 150. It is an infamous bill, if, as asserted, it allows absolute divorce for brutality, unfaithfulness, or desertion for a term of five years, and where the wife is past forty-five and has been more than twenty years married, permits divorce by mutual consent.

A train of ten cars, each fitted up with separate stalls for sixteen cattle, recently carried 160 head from Chicago to Boston in three and a half days, the shrinkage per head being only twenty-one and three-quarter pounds average, or about one fourth of the usual loss. The stalls were provided with springs to prevent serious jarring, and with water and feed-troughs. The saving in shrinkage under this humane system compensates, it is said, for the higher cost of carriage.

Farm and Garden.

MASH FOR POULTRY.—An exchange recommends a mash composed of two-thirds wheat bran and one third corn-meal for solids, with hot skim-milk for liquid. Fed in the morning when about blood heat, it makes a good breakfast for poultry, especially for laying hens. Oats and buckwheat for mid day feed, and corn and oats for supper, are excellent for poultry. Clean, fresh water is a very essential article.

A practical gardener makes the following statement: "Last year, as a test of a frequent practice among growers of melons and squashes, I pinched the ends of the long main shoots of the melons, squashes, and cucumbers and left some to run at their own will. One squash plant sent out a single stem reaching more than forty feet, but did not bear any fruit. Another plant was pinched until it formed a compact mass of intermingling side shoots, eight feet square, and it bore sixteen squashes. The present year a muskmelon plant, thus pinched in, covered the space allotted to it, and it set twenty-three specimens of fruit; the most of them were pinched off. The pinching causes many of the lateral branches which latter produce the female or fertile blossoms, while the main vines produce only the male blossoms. The difference in favor of the yield of an acre of melons treated by this pinching process may easily amount to 100 barrels."

While volumes are written in favor of birds as destroyers of insect life rarely is a line written in favor of the faithful toad, who will destroy more insects, injurious to vegetables in the garden, in one day, than a whole flock of birds will in a week. We calmly look on with folded arms, and see the robin or catbird select our largest and best strawberries that we intended for exhibition, because we are informed that these birds destroy large quantities of insects; but when we find that a toad has dug under one of our strawberry plants we instantly declare war, and execute the death penalty; or, at least, transport the victim for life, without the slightest investigation to ascertain for what purpose he has dug under the plant, and without the least suspicion that he is after the enemy which, if not caught, will destroy the plant. It is true that the toad does not fill the air with charming music, nor does his form and color delight the eye as that of the oriole; but he is quiet, modest and unassuming, never robbing man of the fruits of his labor, but quietly passing by the choicest and most delicious fruits, or only stopping to catch a bug or a fly that is sipping the richest juices of the fruit. If there is one living animal that we should encourage to stay in the garden it is the toad; because his whole diet is of insects; he is ever on the watch like a cat for a victim; and he secures his principal harvest in the night when the worms are abroad.

CURE FOR PEAR BLIGHT.—This heading will catch many an eye and suggest a faint hope that I can offer one. I wish I could. I wish any one could. Last Spring I had 50 fine standard Bartlett, Clapp's, Favorites and Flemish Beauties just come to good bearing and large enough to bear a bushel or more of fruit each. In July and August the blight "struck them powerful." I was away nearly all the time, and could not go through them, cutting out blighted twigs and limbs. That might have postponed their death somewhat. As it was, I pulled up 46 of the 50 this Spring, as beyond all hope, and pruned the other four savagely, in hopes of prolonging their life a few years. They had the highest and best ground on the farm; ground nearly as high from the sea-level as any in the country. It goes hard to pull up such trees, in hopeless, impotent surrender to an unexplained and apparently incurable disease. Near them stands a Bell pear tree, about 70 years of age. Its trunk is hollow and nearly rotted off. It has borne prodigiously almost every year for at least 40 years, of my own remembrance. The blight struck it, too, last year, and I rather think it will finish it in a year or two more, though it is setting full again this year.

Every point in the above is written out of my own experience, freshly brought to mind by my eight days' hard work at pruning. I wish it might serve as experience for others, at least in Northern Ohio; but I suppose it cannot. Experience, it seems, cannot be used second hand. Its school is a dearer one than that of observation; but it teaches its lessons more thoroughly. Why must our forethought so often be afterthought? Why do we see too late "where we miss it?" Why is there such a word as *regret*, a word that implies irreparable mistakes? Why cannot we profit by the mistakes of others? Why do we even deem ourselves wise and happy if we always profit by our own mistakes, seen and regretted? Why have I fallen into philosophizing?—Country Gentleman.

Books and Periodicals.

ORTHODOXY AND PRACTICAL GODLINESS: A Synodical Discourse. Preached to the Evangelical Lutheran Ministerium of Penna. at the opening of its 135th Annual Convention, in St. John's Church, Philadelphia, June 1st, 1882. By Joseph A. Seiss, D. D., President of the Ministerium, and pastor of the Church of the Holy Communion. Philadelphia: Lutheran Book Store. 1882.

This sermon is based on Luke 6: 41-42 and is one of the best we have ever read from Dr. Seiss's pen, which is saying a great deal. It is eminently practical and cannot fail to do good.

LITTELL'S LIVING AGE for July 15, 1882, contains: The Lights of "Maga," Blackwood's Magazine; The Ladies Lindores, part V., Blackwood's Magazine; My Spider, Gentleman's Magazine; Robin, by Mrs. Parr, Temple Bar; A French Assize, Cornhill Magazine; An Attempt to Reach Merv; or, Six Weeks in Serukhs, Temple Bar; Oriental Patriotism, Spectator; Poetry and Pessimism, Spectator; A Translation from Heine, Academy. Poetry: Two Portraits; Daybreak in Paris; A Translation from Heine.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with *The Living Age* for a year, both postpaid. Littell & Co., Boston, are the publishers.

OUR ANCESTORS: A Genealogical and Biographical Magazine. Edited by M. A. DeL. Van Horn. The design of this magazine is thus told in the prospectus:

This Magazine has for its object the tracing of family genealogies, the copying of ancient

church and state records, the transcribing of old wills, and inscriptions on tombstones, the collecting of biography and old documents relating to personal and family history, and compiling and publishing the same, so that the true history of our forefathers may be recorded and preserved.

THE LUTHERAN CHURCH REVIEW for July, 1882. Contents: The First Pennsylvania Liturgy, II., by Rev. B. M. Schmucker, S. T. D.; Divorce, by Prof. W. J. Mann, S. T. D.; Recent German Theological Literature, by Prof. A. Spaeth, S. T. D.; Doctrinal Significance of the Transfiguration, by Rev. D. H. Geissinger, S. T. B.; Our Confessions in English, by Rev. J. A. Seiss, S. T. D.; Notes and Notices; Recent Publications. Terms: \$2.00 per year; fifty cents per single number. Published by Nelson S. Quiney, No. 710 Arch St., Phila.

Married.

On the 12th inst., by the Rev. D. O. Shoemaker, assisted by the Rev. Geo. P. Hartzel, in the Reformed Church at Walker, Centre Co., Pa., Rev. J. F. Kerlin, pastor of the M. B. Church, at Rohrsburg, Columbia Co., Pa., to Miss Emma H. Shoemaker, eldest daughter of the officiating clergyman.

June 29th, at the house of the bride, by Rev. S. T. Wagner, Mr. Samuel Poorbaugh to Mrs. Charlotte Heinemyer; both of Somerset county, Pa.

Obituaries.

DIED.—At Lewistown, Frederick Co., Md., May 17th, 1882, Oliver T. Zimmerman, aged 55 years, 3 months and 27 days.

By the death of brother Zimmerman the Reformed Church at Utica Mills, Frederick Co., Md., lost one of its best, most consistent and useful members. Consecrated to the Lord in holy baptism by his parents, in infancy, and enjoying Christian nurture and training in childhood, he, early in life, devoted himself to the service of his blessed Lord and Master, embraced the doctrines and duties of our holy religion by identifying himself with the church and people of God, and continued faithful until called to his reward. For thirty years or more he was leader of the choir of the above named church, and for a number of years had been, and was up to his illness the efficient, honored and beloved superintendent of the Sunday-school. Seldom was he absent from his post of duty, unless providentially hindered. About two weeks before his death he was taken ill. For some days, however, no alarm was felt by his friends, but the disease soon developed into typhoid fever of a most malignant form and, baffling every endeavor to arrest its progress, it soon did its fatal work. His death cast a gloom over the whole community. The universal testimony was that a good and useful man had been called away.

His kind and genial disposition endeared him to all who knew him. This is manifest from the great number attending his funeral, said to have been the largest known in the memory of residents of the community. The services were conducted by his pastor, assisted by Revs. Hedges of the Lutheran and Todd of the Methodist Church. After the remains were lowered to their final resting-place, the scholars and members of the Sunday-school passed by, and each dropped a floral token on the coffin. To his loving, devoted Christian wife and children, to whom he was so faithful and kind a husband and father, this was a heavy blow. But, although grief-stricken, they have the comforting assurance that their loss is his eternal gain. For to him to live was Christ, and to die was gain.

"Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labors, and their works do follow them." S. M. H.

Acknowledgments.

FOREIGN MISSIONS.

Monies received at Harrisburg from May 6th, 1882, to June 23d, 1882 both dates inclusive:	
Sunday-school, Rev. F. C. Yeast's chg., Thornville, O.	14 00
Rev. S. Paul's chg., Zion's 90c. Salem 1 30.	
Thornville 8 40.	14 00
Dr. I. Leifer, Sup't. For Miss Soc, S. S., Ind.	10 00
Ref. Ch, Harrisburg.	
Rev. F. Schaad, Bakerville chg., Co. hooton	5 00
O. O.	
Rev. F. Bahner, Trinity Miss Soc, Ref. Ch,	28 75
Waynesboro Pa.	
Ref. Ch, Gettysburg Pa, Easter offering, Rev	20 00
M. Kiefer D. D.	7 65
Ref. Ch, Bloomsburg Pa, Rev. O. H. Strunk,	
Infant S. S. class, Blain Pa, Rev. F. S. Linder-	2 30
man.	
Rev. F. W. Haas, treasurer E. Susq. clas, from	
Rebersburg chg., Rev. W. M. Landis, \$15 00.	
St. Peter's Ref. S. S., Rebersburg, 14 00.	
Ref. S. S., Dreisbach Ch, Lewisburg Pa, Rev	39 80
R. L. Gerhart, 10 60.	
Rev. S. R. Bridenbaugh, from St. John's Miss	
Soc, Centerville, Rev. W. M. Deatrich, 4 75.	
Conrad Miss Soc, Berlin Ch, pastor Brien-	24 75
denbaugh, 20.	
Elder W. H. Seibert, received by him from D	
B. Manger, treas. Goshenhoppen clas, from	
Dr. Weiser, East Gronville Pa, 95 03.	
Rev. S. M. K. Huber, Worcester Pa, 3 25.	103 28
Rev. G. Dickie Gurley, Newton N. C., from	
Bethel S. S., E. Rowan chg, proceeds of oot-	
ton, corn, etc, raised by the children for	
foreign missions.	10 00
Widow Pochlman, Zion's Ref. Ch, Phil, per	
A. Pfromm.	2 50
Geo. Hill Esq, treasurer E. Susq. clas, from	
Strawberry Ridge S. S., 12 77. Mt. Zion chg,	
4 00. Paradise cong, 14 50. Daniel Keen,	36 27
per Rev. Engle, 5 00.	
Rev. N. S. Straessburg, treas. St. John's Ref	4 00
Ch, Tamaqua Pa, pastor Graeff,	
Children of Rev. C. U. Heilmann's chg, Elk	20 67
Lick Pa.	
H. C. Hoover Esq, treas. Phil clas, from Boehm	
cong, 50 00. Boehm S. S., 22 02. Trinity	
S. S., Norristown Pa, 9 60.	81 62
First Ref Ch, Lancaster Pa, communion of-	
fering, pastor Peters,	36 00
Salem Ref Ch, Harrisburg, pastor W. H. H.	
Snyder.	40 00
Two members of pastor Berleman's Ref. Ch,	
Phil, for Indian Mission	4 00
Fourth Ref Ch, Cleveland O, pastor Wiers,	14 56
Ref. Ch, Randolph O, pastor Keller,	10 00
St. Peter's Ref. Ch, St. Petersburg Pa, pastor	
Shulenberger,	23 00
William H. Schall Esq, Phil,	5 00
S. S., Canadashong cong, Kreuz Creek chg,	
pastor Wanner,	13 55
Rev. Dr. Johnson, treas. Leb clas, from St	
John's Ch, Reading, pastor Steinmetz,	
10 00. Womelsdorf chg, pastor Steckel,	20 00
10 00.	
C. A. Shultz, treas. Zion's clas, from Christ	
Ref. Ch chg, per W. H. Seibert,	25 00
White Marsh cong, pastor J. J. Deatrich, dur-	
ing session of Phila clas, per Rev. Dr. Van	
Horne.	25 35
Missionary Soc, Emanuel's Ref. Ch, Upper	
Sandusky chg, Heidelberg clas, Synod N	
W., Rev. E. D. Miller,	20 00
A. C. Rake, treas. Miss Soc, 1st Ref Ch, Phil,	10 00
Rev. Dr. Johnston, treas. Lebanon clas, from	
S. S., Ref. Ch, Myerstown, pastor Wolf,	31 00
Total	\$688 04
RUDOLPH F. KILBER, Treasurer.	
Harrisburg, Pa., June 23d, 1882.	

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.
Rev. J. H. SECHLER,
Rev. D. B. LADY,
Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts. For Terms, see First page.

WEDNESDAY, JULY 19, 1882.

THE FALL OF ALEXANDRIA.

Our foreign news report last week concluded with the announcement that the bombardment of Alexandria in Egypt by the English vessels of war had commenced. Since then, as will be seen elsewhere, the city so renowned in history has been destroyed by fire and the forces of Arabi Pasha have fled to the interior, where the war will be prosecuted. It is said that 65,000 British soldiers are to take the field.

Much of the injury to the Egyptian city was done by the English missiles, but much more by the incendiarism of Bedouins on shore. On the second day of the battle, Arabi Bey sent a white flag to the assailing forces, and during the truce liberated all the convicts of the prisons who set fire to the town and committed horrible atrocities. A small number of Europeans who were in the place fought their way to the coast, all other Christians, numbering 2000 according to the N. Y. Herald, were massacred in cold blood.

The horrors of war find a full illustration in this bloody affair. It is hard to tell where the responsibility lies. English people are divided in opinion upon it, some of them denouncing the bombardment as a meddlesome interference with the view of extending British rule, as in the Transvaal, while others justify it as necessary to the protection of British subjects. The radical parliamentarians led by Mr. Gladstone, are adopting the imperial policy of Disraeli which they furiously condemned before they came into power. Sir Charles Dilke's official statement that hostilities had begun was received in silence except on the Tory benches. Yet if a vote were called for, the occupation of Egypt would be approved by a large majority. The fact is that English rulers favor the seizure of Egypt by England, although this intention is not openly advocated, and the bombardment of Alexandria may therefore be regarded as merely the first step to a military occupation, which is intended to separate Egypt from the government of the Sultan, turning it into an English province.

Austria and Germany think the action of England justifiable, while France holds off, and Turkey regards the bombardment as a grave infraction of the Sultan's rights. There bids fair to be further complications in future. England, after she has overthrown Arabi Pasha's power, may find herself compelled to admit another Power to an equal share of the control of Egyptian affairs or to fight a formidable coalition of European powers in order to maintain her footing. The members of the House of Commons are, however, inclined to take an optimistic view of the situation and of the future, relying on the divisions and jealousies of European Powers to enable them to maintain themselves in Egypt once they have succeeded in establishing themselves there, and calculating that should any attempt be made to disturb them they would be able to draw sufficient forces from India to enable them to bid defiance to any force Europe could bring.

One difficulty has already cast its dark shadow over things. The British Admiral has ordered the closing of the Suez canal, through which eighty per cent. of the trade between the East and West passes, and all the powers of the world have a mercantile interest in its neutrality. Already some of the European Powers have given notice that they will hold England responsible, and there is no telling where the quarrel will end.

We can only await developments. Affairs are greatly mixed. The proper impulse of civilized people is to protest against cruelty, and, when Christian men and women are outraged and massacred, every one is disposed to come to their relief. But England took the other side of the question when Russia was defending helpless women against Turkish rapine and murder. It seems to be a game of political power all around.

QUESTIONING ITS ORIGINALITY.

The first number of the *Advance*, under its new management, contains an editorial, as follows: "Examine your label on your paper, and remit."

Whereupon the *Interior* has the audacity to say: "We have a kind of faint shadowy far-away impression that we have seen that editorial before. Indeed, the impression is that it was originally conceived and written by the author of a poem, the authorship of which was hotly disputed a few years ago, entitled 'Over the Hills to the Poor House.'"

The extract we gave last week from the autobiography of the late Dr. S. R. Fisher in regard to the formation of the Diognothian and Goethean Literary Societies at York, Pa., in 1835, has proven to be of general interest. Nearly every one who has been connected with our institutions at York, Mercersburg or Lancaster, has been a member of one of these societies, and now that new life seems to be infused into them, their history, running back through nearly half a century, brings up so many memories that no one can read of their origin with indifference. Every one will have his own recollections, and when two or three who have been at the school at the same time are thrown together they will talk of the persons they have met and of the scenes and incidents of college days. The history is worth preserving, and we have published the record made by Dr. Fisher with the hope not only of reviving old associations, but of increasing its chances of rescue from the grave of a private journal.

Many, very many who have been connected with the societies have passed away, but some of the founders remain. Among these are Dr. A. H. Kremer of Carlisle, and Dr. C. F. McCauley of Reading, who drew the lots when the division was made. The address of Dr. Kremer at the late greeting of the Goetheans and a letter from Dr. McCauley, neither of which are in proper shape for insertion here, assure us that the main facts given by Dr. Fisher are strictly accurate.

We are glad to hear that the health of Rev. Dr. C. H. McCauley is improving, and that he has been able to leave home on a short visit to some of his friends. His strength gave way last April under severe afflictions and heavy pastoral work, but his people have stood by him nobly, not only supplying his pulpit, but granting him a vacation until October. We mention this noble action as an incitement to other congregations.

THE REFORMED QUARTERLY REVIEW AGAIN.

Last week we gave the table of contents for the July number of this Periodical, with some remarks upon the general character of the *Review* itself. Now that we have a little more room, it may be well to make a few short notes on the articles in the last issue, in the way of friendly criticism.

The article by Prof. Nevin, is worthy the place it occupies, and will repay careful reading.

Rev. J. O. Johnson gives us a condensed and sensible account of Russia, which will be read with interest. The readers of the *Review* will be glad to see other articles from his pen.

The article by Rev. J. I. Swander, on Wilford Hall's New Philosophy, is lengthy and diffuse. The ironical style adopted by the writer is not the best to give the reader a direct and concise report of the work. The work is no doubt presumptuous in its claims, yet it contains many things that are worthy of serious and earnest consideration. It has arrested a good deal of attention and drawn forth opposite opinions as to its merits.

Dr. Gast's article is the weighty article of the number. It is prepared with great care; presents a great amount of information, and shows that the writer has studied his subject well. It aims to give only a historical view of Pentateuch criticism, but this is highly important as a preparation for any independent view of the subject. The amount of labor expended on Biblical criticism in our day is astonishing. It unquestionably has an important office to perform in the study of the Bible, especially in its defence against rationalism, but we think that there is a different sort of work to be done, before the question of inspiration can come to its proper solution. The kingdom of heaven cometh not by observation—of course the writer believes this also. He deserves the thanks of his readers for the faithful work he has performed in lead-

ing them through the winding ways of Bible critics.

"A day on the Mount of the Olives," is a scholarly article by Hon. H. P. Laird of Greenburg, Pa. The writer shows great ability and earnestness in his treatment of our Lord's prophecy in regard to the second advent. Whether Senator Laird's exegesis is excepted or not, it is certainly ingenious and plausible. It takes no greater liberty with the sacred text in suggesting punctuation for instance, than others have taken, and it does not sacrifice scholarship to whimsical fancies. There is no appearance of forced interpretation to justify a pre-conceived theory. The hints he gives in regard to the probable meaning of a very difficult discourse, will be thankfully received by those who are looking for light. Though a layman, the author of the article shows an acquaintance with the Scriptures and an interest in critical science, which may well serve as an example to professional men who are not ministers, as well as to ministers themselves. Worthy of all commendation is his faith in the Holy Scriptures as the word of God.

Of Cicero as a man and philosopher, our estimation is not so high as that of the Rev. A. R. Kremer, who here handles this subject. Cicero was an orator, and in that his greatness lies, but his philosophy was an eclecticism borrowed from the Greek philosophy, and has but little claim to originality. We think also, that the writer, in his eulogy of Cicero's ethical principles, overlooks the fact that while a heathen may present correct formulas of ethical science drawn from our moral consciousness, yet when we come to examine their contents as concrete, there is after all little to satisfy. He may speak well of *summa bonum*, and of the love of virtue for its own sake; but when we ask what the greatest good is, as love to God and love to man, and what is the real nature of virtue, there is but a poor response. Even the divine Plato could not rise to a reverence for human personality as such. Heathenism cannot know what true charity is. Yet there is much in the *de officiis* on the formal side at least, that may be studied with profit even by a Christian student. But it would be a strange anomaly to elevate that work to the position of a text book in Ethics in a Christian institution, except in the way we have designated. We think, too, that the remarks of the writer might be a little more qualified in regard to the manner in which the classics are taught and studied in our colleges, while we acknowledge that there is truth in what he urges on this point. The article is well written and shows that the writer, not only studied his Latin to some purpose while in college, but that he has preserved his knowledge from rusting since.

The article by the editor, is the Baccalaureate sermon delivered before the graduating class at Franklin and Marshall College. We were pleased with the discourse, when we read the summary of it in the Lancaster papers, and now that it is given more fully we do not hesitate to pronounce it one of the best the author has ever given to the public. It will repay careful study.

The closing article on Church debts deals with a practical subject in a way to invest it with fresh interest.

Altogether we can commend this number of the *Review*. There are some who seem still to misunderstand the new departure, which opens the pages of the *Review* to articles from different tendencies in the Church. Our Theological Quarterlies generally have changed their character of late years, whether for better or worse it is not for us to say. Differences are tolerated among different writers without involving responsibility on the part of the editor, much less on the part of the Church. Individual writers are responsible for their articles, and they alone. In this view there is greater freedom in bring out different phases of the truth, and no one now thinks of taking offense because every article may not fall in precisely with his way of thinking on a given subject. Of course there should be a limit to this freedom, there is danger to be avoided, and there is a loss, too, in the want of a definite theological animus or tendency in the Quarterlies themselves as in former times. But there is a gain also. When a *Review* is devoted to the advocacy of the principles of a school of theology, it may be more effective in a certain sense, but there is danger that it will become narrow in its spirit.

Rev. H. K. Binkley, our agent, has obtained twenty-six new subscribers for the *Messenger* and six for the *Hausfreund* in the Millersville charge, Lancaster Co., Pa. Rev. J. P. Moore is the pastor.

HARVEST THANKSGIVING.

It is a pious custom of Churches of German origin—the holding of special thanksgiving services, in grateful acknowledgment of the Divine goodness as manifested in each returning harvest.

We have heard persons speak unfavorably of special harvest sermons and services. They say, the daily and weekly offerings of praise to God for temporal and spiritual blessings are sufficient, and of far more account than any special service once a year. We answer—do both, and then be more sure of being right; or rather, do both as a privilege you would not be deprived of. Besides, harvest comes once a year, like Christmas and other high festivals of the Church, and seems to demand an annual as well as daily offering of thanksgiving to God. If religious services are and ought to be daily and weekly then why not yearly? Our people need no special teaching on this point, unless perhaps as it relates to harvest. They know the importance and significance of the Church festivals; do they know that there is any Bible warrant for an annual harvest festival? We suppose their pastors have told them about it, but some of them may have forgotten it.

The harvest festival is by no means a modern institution. It dates farther back than the landing of the Pilgrims and the civil appointment of Thanksgiving Day. It was appointed by the Lord Himself, in the Mosaic dispensation, and it was sacredly observed by the people throughout all their generations.

"And thou shalt observe the feast of weeks, of the feast of fruits of wheat harvest, and the feast of ingathering at the year's end."—Ex. 34: 42.

This is plain enough to show with what eminent propriety the harvest festival is observed as in our time. The Feast of Weeks became under the Christian dispensation, the crowning festival of the Church, namely, Pentecost. The temporal harvest was typical of the great spiritual harvest of the Lord; the first fruits of the ground the shadow and parable of the first-fruits in the Kingdom of God.

How is the harvest festival to be observed? Here is the divine direction; see Deut. 16: 9-12. We quote the 10th verse: "And thou shalt keep the great feast of weeks unto the Lord thy God with a tribute of a free-will offering of thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee."

Who cannot see that, according to this Scripture, our harvest festivals must be an abomination in the sight of God, without the "free-will offering of thine hand," in union with the other parts of the service? Let all remember then what is required of them, and give, "according as the Lord thy God hath blessed thee." We have had a most bountiful harvest; freely we have received, let us freely give. Ye prosperous men, and professed followers of Christ, drop not the beggarly pittance, but give liberally and be blessed in body and in soul. Send joy to the poor; and may Zion prosper through your ready and liberal hand. Show your gratitude to God in worship in which giving has an equal place. K.

We learn from a circular sent to us that the Sunday Schools belonging to the Third District of Mercersburg Classis, which includes that part of the Cumberland Valley between Shippensburg and the Maryland State line, will make a grand picnic excursion to Mont Alto Park, on Thursday, August 31, 1882. The exercises at the park will include an address by Rev. J. Spangler Kieffer, of Hagerstown, Md., an essay by Miss Rebecca Schively, of Chambersburg, and a recitation by Miss Nannie Rupley, of Mercersburg. Vocal and instrumental music will enliven the occasion.

Definite arrangements will be made by delegates from each school who will meet under direction of the general committee, consisting of Revs. Cyrus Cort, J. B. Schantz and F. F. Bahner, and if there is not a large turn out and a happy time it will not be because the place chosen is not one of the most beautiful in all the land.

Communications.

ABSTRACT OF PROCEEDINGS OF MARYLAND CLASSIS.

Maryland Classis met in sixty-second annual session in the Reformed church, Middletown, Md., May 31, 1882, at 7.30 P. M., and continued in session until 4.40 P. M., Monday, June 5. There were in attendance twenty-one ministers, one licentiate, two theological students, and seventeen elders. There were but three ministers, one licentiate and four elders absent.

The opening sermon at the request of the retiring President, who was also pastor loci, was preached by Rev. N. H. Skyles. Text—

2 Cor. 4: 5, "For we preach not ourselves, but Christ Jesus the Lord." After the sermon, Classis was organized by electing Rev. A. C. Geary, president; Elder J. H. Lichtler, corresponding secretary; Rev. S. S. Miller, stated clerk, and was re-elected treasurer.

Classis held business sessions during the day and religious services at night. The usual standing committees were appointed, who reported on the subjects referred to them, the items of which it is not necessary to mention.

Receptions.—Rev. E. Welty, M. D., of the M. E. Church South, and Rev. L. F. Zinkhan of Lancaster Classis, United States Synod, were received and enrolled as members of this Classis.

Treasurer's Report.—The treasurer reported the following sums as having been received during the year:

Home Missions, \$1,150.81; Foreign Missions, \$134.67; Washington Chapel, \$1,037.24; Beneficiary Education, \$400.47; Contingent Fund, \$337; Sustentation, \$206.10; Widows' Fund, \$149.13; Ridgely Mission, Kent county, Md., \$150.

Washington Chapel.—The committee, through its chairman, Rev. Dr. Eschbach, reported that the chapel was dedicated April 30, 1882. The building is capable of seating about 250 persons. It was built at a cost of \$4,619.07. The lot bought two years ago cost \$3,446.61, and is now worth \$11,000. Total cost of lot and chapel, \$7,695.58. The committee was obliged to borrow about \$2,000.

Incorporation of Classis.—The committee reported that a Charter for the Classis was obtained from the Legislature of Maryland, at its last session. The trustees under the Charter are Rev. Dr. Eschbach, for five years; Elder J. H. Lichtler, for four years; Rev. S. S. Miller, for three years; Elder Louis Markell, for two years; Elder J. Taylor Motter, for one year. At a meeting of the trustees held during the session of Classis, Rev. Dr. Eschbach was elected president; Elder J. H. Lichtler, vice-president and secretary; and Rev. S. S. Miller, treasurer for the Classis, and Elder J. M. Girvin, a trustee for five years from January 1, 1883.

New Congregations.—Rev. N. H. Skyles obtained permission to organize a congregation at Buckeystown, Md., and Rev. P. A. Long, at Union Bridge, Carroll county, Md.

Church Extension.—The Board of Missions was requested to place, as soon as possible, a missionary in the territory embraced in East Baltimore and Woodbury. Classis guarantees the payment of interest on \$1000, for the erection of a chapel in East Baltimore, provided \$2000 be raised for this object in the churches in Baltimore. Rev. C. Clever, E. Roelkey, J. M. Girvin and G. S. Griffith are a committee to carry forward this missionary enterprise.

Westminster charge was divided into two charges, to be known as Westminster and Silver Run charges. The committee, of which Rev. T. F. Hoffmeier is chairman, on reconstruction of charges in Frederick county, was continued.

Division of Classis.—Mercersburg Classis requested this Classis to cede that portion of territory included in Washington county. This request was respectfully declined. The proposition to divide Maryland Classis, and form a new Classis to be called Baltimore Classis, was laid upon the table until the next annual meeting.

Finance.—The committee apportioned among the different charges the following amounts:—Home Missions, \$1,421; Publication Board, \$331; Washington Chapel, \$535; Beneficiary Education, \$231; Classical and Synodical Contingent Fund, \$437; Sustentation, \$84.

Collections were requested to be taken for Church Extension and Society for the Relief of Disabled Ministers, etc.

Statistics.—Ministers, 28; congregations, 51; members, 6,533; unconfirmed members, 4,323; baptisms—infants, 462; adults, 51; confirmed, 366; received by certificate 112; communion, 5,466; dismissed, 94; excommunicated, 1; erased, 26; deaths, 235; Sunday-schools, 46; Sunday-school scholars, 4,526; students, 3; contributions—benevolent purposes, \$5,559; congregational purposes, \$42,355.

A suitable minute on the death of Rev. W. F. Colliflower, and resolutions of sympathy with his family were passed, as well as a vote expressing sympathy to Rev. W. A. Gring upon the death of his venerable father.

Classis having finished its business, adjourned to meet in St. Paul's Reformed church, Westminster, Carroll county, Md., on Wednesday after Trinity Sunday, May 23, 1883, at 7.30 P. M.

The church in which the Classis met was beautifully adorned with flowers by the ladies of the congregation, and across the pulpit recess was hung an arch of evergreen on which was, in white letters, the word "Welcome." The sessions of Classis were very pleasant, nothing occurring to disturb the harmony or wound the feelings of any. The citizens of Middletown entertained the Classis in the most hospitable manner, and we believe the Classis made a good impression upon the community.

STATED CLERK.

INSTALLATION AT OVERTON.

To the sea shore? Some go there. To the mountains? Others go there. To the hills and valleys on the high table lands? There, up near the northern border of Pennsylvania, we went. Duty and recreation our double object. The one we discharged; the other we got.

It was a happy thought of Rev. C. H. Mutschler to invite the committee of East Susquehanna Classis to install him as pastor of the Overton charge on the 9th of July. It took weary pastors to cooler shades, at a time when they could best get off; and it gave them change and relief when most welcome.

The weather was of agreeable variety, cloudy, sunshiny, rainy, cool for an overcoat, and, anon warm for linens, yet no one kind long at a time. Altogether one could, and we did, enjoy it.

The installation took place in the Overton congregation on Sunday morning. Many people had come together, the whole charge being represented, and some families had come as far as fifteen miles. Rev. S. S. Kohler preached an admirable installation sermon in English, and was followed with a spirited address in German by Rev. S. O. Meckel. The liturgical service, embodying the installation proper, was led by the chairman, Rev. F. K. Levan. During the afternoon and evening, services were held in the other congregations of the charge. The attendance everywhere was very large. The noted country spring-wagon did duty to its full capacity in carrying people to the places of worship.

We were pleased with the land and the people in the counties of Bradford and Sullivan. The majority of farms seem new, as the buildings, orchards and stumps attest. And there is a great deal of woodland still. The soil—mostly red shale—is fertile, and crops look well. We were surprised to find so many Pennsylvania Germans, and Germans from the Fatherland. A large part of the land is in their hands, and likely to remain there. The people are intelligent and enterprising. In Church matters that section is now where, twenty-two years ago, Somerset and Clarion counties were, in so far as the Reformed church is concerned. The Overton charge, if rightly handled, can be divided and extended into two as good charges as it itself now is, within the next five years. Our people and their kind, stretch away beyond its limits. They simply need gathering and training in church life. And these things will come. At Overton preparations are now being made for building a fine new church. Elkland will soon follow. So, we doubt not, will Dushore, a thriving town, where a promising congregation was organized under the pastorate of Rev. P. S. Kohler, two or three years ago. The foundations being made firm, extension can then come rapidly, where, as in this case, the material is at hand. Bro. Mutschler has a good share of the missionary in him naturally, and we feel that he will give a good account of himself.

F. K. L.

CORNER-STONE OF A NEW REFORMED CHURCH.

On Sunday, July 2, 1882, the corner-stone of a new Reformed church of the New Williams township congregation, in Northampton county, Pa., of which Rev. D. F. Brendle is pastor, was laid with appropriate services. Rev. N. S. Strassburger preached a sermon in the forenoon in the German, and another in the afternoon in the English language, to large and attentive audiences. The old church, owned jointly by the Reformed and Lutheran congregations, is in a dilapidated condition. The Reformed congregation wisely concluded to build a new church for themselves, and for this purpose bought a lot of ground adjoining the Union property of the two congregations. The edifice will be 45x65 feet, with a basement for the Sunday-school. Being located on an eminence, it can be seen at a distance, and when finished it will be an ornament to that section of country and an honor to the liberality of the congregation.

REPORT OF SUPERINTENDENT TO THE BOARD OF MANAGERS OF BETHANY ORPHANS' HOME.

The end of another year has come, and with the end the duty to give an account of the work of the year in Bethany Orphans' Home.

In many respects the year passed as others before it, in some respects it differed.

We held our usual morning and evening services every day without interruption; also the regular services on the Lord's Day. We were driven from the Home by fire, and we held our morning and evening services in a carpenter shop, within the walls of what was formerly the Manderbach Distillery. Three weeks later, when our school-rooms were ready for use, we moved into one of them, and held our worship there ever since, and will continue to do so until our new chapel is finished.

Soon after midnight on the morn of November 11, 1881, our Home was found to be on fire, and was in a short time in ashes. Then we had to find other quarters for the orphans and employees. The house in which the superintendent and his family lives has since given shelter to all the employees and girls. Some of the boys were cared for about ten days by citizens of Womelsdorf, when they also had quarters ready in some of the buildings on the ground. Three hundred and thirty-eight orphans have been cared for by the Home since it was established.

At the last anniversary the Home had 67 orphans, since then 15 left (some only temporarily) and two entered, making the number at present 54. Since the organization of the Reformed congregation in the Home in the spring of 1869, 131 orphans have been confirmed; 13 of this number were confirmed on last Good Friday.

The farm produced during the year 392 bus. of wheat, 142 bus. of rye, 400 bus. of corn, 200 bus. of potatoes, 100 bus. of grapes, 50 bus. of apples, 30 tons of hay, pasture for 11 head of cattle, and all the vegetables used in the Home.

Our children have made good progress in their studies, and maintain good morals, and we hope for still better results when we reach our new Home with its conveniences.

Respectfully submitted,
D. B. ALBRIGHT,
Superintendent.

CALL FOR A SPECIAL MEETING OF VIRGINIA CLASSIS.

Virginia Classis will be convened in special meeting at Grace Reformed church, Middlebrook, Va., July 27, 1882, at 7.30 o'clock, P. M., to consider and, if in order, confirm a call from the Middlebrook charge to the undersigned; and further to provide a committee of installation, should said call be found "regular," together with such other matters of interest to said charge as may claim the attention of Classis at such special meeting.

S. L. WHITMORE,
Pres. of Virginia Classis.
Middlebrook, Va., July 10, 1882.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

Rev. C. Baum writes:—I have just finished my spring communion in the Peek Creek charge. The services were all well attended, and I think also a kind of refreshing season for the whole membership. Twenty-nine members were added to the charge, 23 by confirmation and 6 by certificates. The charge, like all other country charges, prospers slowly, but I hope, surely. At the present time it is not very strong, having in all only a membership of 265. Country congregations ought to be stronger.

GERMAN SYNOD OF THE EAST.

On the 9th of July the Rev. F. Fox administered the holy sacrament of baptism and rite of confirmation in the St. Paul German Mission, at New York city, to an intelligent young Jew, a teacher in an Academy. A successful effort has lately been made to organize a congregation of converted Jews in New York city. The Reformed church in this and the old country has ever been friendly toward the cause of Missions among the Jews, and not a few noted converts have graced the ministry of our denomination in both Germany and America.

SYNOD OF POTOMAC.

Rev. C. H. Reiter writes:—Spring communions in the Orbisonia charge closed on the 18th of June. Received five persons into the church—two infants by baptism, and three adults by baptism and confirmation. The attendance was large at all the congregations, and at all the services. Commenced preaching on Thursday evening previous to communion in two of the congregations, and in one on Friday evening previous to communion. There is a good work to do in this field. I supplied the charge with preaching since the first Sunday in March. Have now, finally, accepted of a call from the charge, after having it under consideration nearly three months.

A. MOYER AND ELI GEORGE.

During the year ending June 1, 1882, the Board of Directors of St. Paul's Orphans' Home lost two members in the deaths of Abraham Moyer, of Butler, and Eli George, of Mercer county, Pa.

Both these beloved brethren were zealously devoted to the interests of our Home. Bro. Moyer, residing near the Home, was a frequent visitor, giving wise counsel and valuable aid in many ways, and was always present at the meetings of the Board. Elder George, by reason of distance from the Home and infirmities of age, was not often at the Home, yet most liberal in its support, and at his death left it a legacy of \$500 which kindly gift the Board hereby gratefully acknowledges.

The Board tenders its sympathies to the families of the departed worthies, and prays the blessing of God upon them.

Ordered, That this Minute be spread upon the Record of the proceedings of the Board; and that copies of it be sent to the families of the deceased, and published in the papers of the Church.

By order and in behalf of the Board of Directors.

JOHN MCCONNELL,
President.

Butler, Pa., June 14, 1882.

General News.

HOME.

Congress is still laboring with the Sundry Civil Bill.

Another serious outbreak of the Indians is reported. One hundred and fifty hostiles are on the war-path in Arizona. They are of the White Mountain Indians and seem to have gone out to stay.

Greencastle, Pa., celebrated its centennial on the 4th of July. Judge Rowe delivered the historical oration. Addresses were made by Revs. Cort, Kleinfelter and McLanahan, and a poem was read by C. F. Bonner.

A tornado occurred at Texarkana Ark on the 12th inst., and at least twenty persons were killed. Lamps in a saloon that was blown down set fire to the ruins, and it was in this building that the loss of life occurred.

Mrs. Lincoln, widow of President Lincoln, died in Springfield, Illinois, on Sunday night. She had been ill for a long time, and, on Saturday evening, had a stroke of paralysis, and fell into a comatose condition, in which she remained until she died.

Wilmington, Del., July 13.—Bishop Levi Scott, senior Bishop of the Methodist Episcopal church, died at his home near Odessa this morning at 9.35 o'clock. He had been failing for months, and his death was the result of a gradual giving way of his vital power. He was born October 11, 1802, and ordained Bishop in 1852.

Fifty-one families of the Russian refugees who came to Philadelphia a few months ago sailed for Europe on Friday from New York. They left this city on Thursday night. Of the 600 refugees who came here only one-third have found employment. The rest were supported by charitable Hebrews, and as a last resort they are sent back to Europe.

FOREIGN.

THE BATTLE OF ALEXANDRIA.

Three British Ironclads open the Fight.

London, July 11.—The correspondent of the *Standard* on board the *Invincible* telegraphs as follows:—

Alexandria, July 11.—7.40 A. M.—The Alexandria, Sultan, and Superb opened the fire upon the fortifications. The batteries at once replied, but their shots at first fell short of the ships. The rest of the fleet then joined in, and the action became general. After twenty minutes' cannonade, the ships, as far as can be perceived have not suffered any damage.

Alexandria, July 11.—9.10 A. M.—The attack on the forts has now been kept up two hours. Smoke hangs over the city along the line of the shore batteries and among the ships, and it is difficult to see what damage has been done. It is certain, however, that the enemy has suffered very heavily. Fort Marsa el Kamat has been blown up. The fire from the other batteries and forts is slackening. The top of the tower of Fort Pharos has been carried away, and many guns have been dismantled on that and other forts. The flag of the Geneva Red Cross is flying over the hospital in the city.

The Dutch and Greek Flags

are hoisted over their respective Consulates. At the beginning of the bombardment immense excitement was visible. Crowds of people were seen wending their way towards the palace. The streets are now deserted, the people having fled or taken refuge in cellars. There are no signs of a surrender so far.

London, July 11.—A telegram from the Eastern Telegraph Company's steamer *Chiltern*, sent at 11.15 this morning, says:—"The

bombardment still continues. The forts are gradually being silenced. The Ras-el-Tin forts are suffering severely from the heavy and disastrous fire of the ships Alexandria, Superb, and Temeraire." Admiral Seymour telegraphs as follows:—"The ships opened fire at 7 o'clock this morning. The return fire from the fort was weak and ineffective. An explosion in Fort Marsa el Kamat had occurred by 8 o'clock. The ships engaged are the *Invincible*, *Temeraire*, *Penelope*, *Superb*, *Sultan*, *Invincible*, *Alexandria*, and *Monarch*." A despatch from Alexandria says that the magazine at Fort Ada has been blown up.

Paris, July 11.—According to a Constantinople despatch to the *Figaro*, Colonel Chaile Long, in charge of the American Consulate at Alexandria, has declared he was informed of the impending massacres on the eve of the 11th of June.

London, July 11.—3.30 P. M.—An Alexandria despatch to the *Central News* says the fire of the fleet commands the railway to Cairo. Up to noon four forts in all were blown up. No casualties to the fleet are discernible.

Alexandria, July 11.—6.50 P. M.—The action is finished for the day. The casualties on the English side amount to forty wounded and none killed.

London, July 11.—In the House of Lords this afternoon Lord Granville said the bombardment at Alexandria does not constitute a declaration of war against an Allied Power, as the Government is not in alliance with the military despotism now the de facto ruler of Egypt.

A Flag from the Forts.

Off Alexandria, July 12.—1.30 P. M.—The flag of truce is shown from the town, and a vessel steaming towards the fleet is also displaying a flag of truce.

London, July 12.—3 P. M.—The correspondent of the *Times* on the *Helicon*, telegraphing at 10 o'clock this morning says:—"The Mex forts appear to be entirely deserted. The weather is cloudy and the wind has risen, causing the ships to roll."

Burying the British Dead at Sea.

The bodies of those killed in the action of yesterday were buried at sea to-day. The scene was a gloomy one. All the flags were at half-mast.

The Bursting Shells in Alexandria.

It has been impossible so far to communicate with the shore. It is likely that the European quarter has been seriously damaged. Several shells from the *Invincible* were seen to burst immediately over the centre of the town.

Telegraph Ship *Chiltern*, off Alexandria, July 13.—8.40 A. M.—Alexandria has been evacuated and is in flames. The telegraph ship *Chiltern* has been ordered to take up a position near the neutral fleets.

London, July 13.—In a telegram sent at 9.25 A. M., Admiral Seymour confirms the report of the evacuation of Alexandria. The entire garrison withdrew under a flag of truce, leaving the Bedouins to fire and pillage the town.

Alexandria, July 13.—9.48 A. M.—The Egyptian army is greatly demoralized, and is in full retreat towards the interior. The European quarter of the town, including the Exchange and the Telegraph Office, is utterly destroyed. The city was set on fire by released convicts, who committed horrible atrocities. The Egyptians used the flag of truce to enable the troops to withdraw from the town.

London, July 13.—11.30 A. M.—The correspondent of the *Standard* on board the *Invincible*, telegraphing at 8 o'clock this morning, says:—

"The whole civil population and the troops have withdrawn. The whole of the Grand Square is burned. The *Helicon*, which went to discover the meaning of the last flag of truce last evening, could discover nobody on board the Egyptian ship *Mahroussa* or in the arsenal."

The correspondent accompanied an officer to the shore in a steam pinnace. The Purveyor of the fleet, who was one of the party and was well acquainted with the town, landed and proceeded a considerable distance. All was perfectly silent except the roar of the flames. It is believed that Arabi Pasha has concentrated his forces beyond the city to oppose the British advance. Fully half the town is burning. There will be a landing in force to investigate the condition of things, and, if possible, to render aid.

Alexandria, July 13.—The work of the ships is now over. Any further action must be ashore.

Hundreds of Christians Massacred.

London, July 13.—A despatch to the *Daily News*, dated Alexandria, 8.20 A. M., says the Bedouins are looting by thousands. A despatch to the *Standard* from Alexandria, dated 9.35 A. M., says:—"The Europeans who fought their way down to the beach number a hundred. They report that all the other Europeans and Christians, numbering some hundreds, were massacred. The *Daily News* says it is understood that the Conference has decided that the Egyptian army shall be disbanded and replaced by gendarmes."

Alexandria, July 13.—2 P. M.—The *Chiltern* has moved into the harbor. The fire in the city is steadily increasing. It is reported that Arabi Pasha is marching on Cairo.

London, July 13.—The correspondent of the *Daily Telegraph*, telegraphing at 11.15 this morning, says he entered the harbor early this morning. He found that many houses in the Arab quarter have been badly injured and partly burned by the bombardment. An incendiary fire in the centre European quarter at the time of telegraphing covered the area of a mile square. A large part of the population have fled towards the canal.

A despatch to the *Times*, dated at 10 o'clock this morning, confirms the statement that a body of marines and sailors was about to be landed. It also says it is stated that the bulk of the Egyptian army is at Rosetta, forty miles northeast of Alexandria, and at Dam-ahour, thirty-eight miles southeast of Alexandria. The soldiers had joined in looting the city before leaving it.

The fire of the *Invincible* had been very effective against the Ras-el-Tin fort. Two 12 ton guns were found reared on end in consequence of being struck by shells.

London, July 13.—1.30 P. M.—Admiral Seymour telegraphs at 10.40 this morning:—"The terms were the surrender of the forts, as at first demanded. The use made of the flag of truce by the Egyptians is considered disgraceful. Nothing is known of the Khedive, but it is believed that he is still at the Ramleh Palace, where his yacht is apparently waiting until the weather will allow of his embarkation."

Off Alexandria, July 14.—The firing heard in Alexandria yesterday was by the marines and soldiers, who were dispersing plunderers with Gatling guns. The small detachment first landed had to wait for reinforcements before they were able to push to the centre of the town. There was some short, sharp fighting. No water could be obtained, owing to the stoppage of the works. There are some French ladies among the fugitives rescued yesterday; also, the Egyptian Prefect of Police, who succeeded the instigator of the massacre in Alexandria on the 11th of June. There are not enough sailors and marines to occupy all the streets of the city.

Some field pieces were landed with the marines at the Ras-el-Tin fort. The Khedive's Ras-el-Tin Palace was looted shortly before the marines arrived. A whole battalion of Arabs was blown up in one fort during the bombardment.

The fire in Alexandria is still raging. There are at least two miles of houses burning. More than one-third of the city appears to be on fire. The Arabs are still looting the town. Explosions occasionally occur in the city. A proclamation in Arabic is preparing in the Khedive's name, calling on the people to maintain order, and on the troops to disband. The marines who spiked the guns found fifteen Armstrong guns of the newest pattern, some of them disabled.

London, July 14.—A despatch to the *News* from Alexandria says the number of persons massacred by the mob is estimated at 2000. It is stated that Arabi Pasha has only 4000 very much disorganized troops. After the Khedive's Palace had been surrounded a party of soldiers entered his apartment and declared that they had orders to kill him and burn the Palace. After long parleying their loyalty was bought by promises of money. They then escorted the Khedive to the British at Ras-el-Tin. His guard was not allowed to enter the Palace there with him. All the Ministers, except Arabi Pasha, presented themselves at the Ras-el-Tin Palace.

London, July 15.—The correspondent of the *Times* telegraphs from Alexandria at noon: I went ashore to-day. All evidences prove the truth of the report that the Egyptian gunners were directed by French and Italian artists. The *Times'* correspondent on the *Condor*, off Alexandria, says women were seen firing houses with petroleum.

Alexandria, July 16.—10 A. M.—It is reported that Arabi Pasha is awaiting reinforcements from Cairo. Firing was heard outside the town during the night.

All the available marines and sailors were sent to the front last evening in the expectation that Arabi Pasha would attempt to enter the city.

It is rumored that fighting occurred at 3 o'clock this morning outside the gates.

Suez, July 16.—The commander of the *Iris* has sent a peremptory message ordering the Egyptian men-of-war not to leave Suez until he has received instructions. It is stated that this order has been issued because the Egyptian commander intended to take his vessels through the channel.

Captains are no longer cautioned before entering the canal, but all vessels are thoroughly searched before proceeding.

Alexandria, July 16, 11-24 A. M.—During the night there was a report that Arabi Pasha was marching upon Alexandria. Admiral Seymour did not credit the report, but took precautions. The night passed quietly.

Orders have been given to send all marauders to headquarters with a written statement of their cases, to be flogged. Incendiaries will continue to be shot. Five rebel soldiers captured by Marines have been handed over to the Khedive and will be shot by the loyal Egyptian troops to-day.

London, July 14.—A despatch to the *Daily News* from Dublin says: "A special gazette, issued at 2 o'clock this morning, proclaims the counties of Cavan, Leitrim, Longford, Westmeath, Sligo, Roscommon, Mayo, Tipperary, Kilkenny, Waterford, Limerick, Cork, Clare, Kerry; Louth and Dublin; the cities of Limerick, Cork, Waterford, Kilkenny, Dublin, Londonderry, Galway and Drogheda, and two baronies in Monaghan and two in Armagh, under the repression act."

Continued on Eighth Page.

A NEW DEPARTURE.

Wishing to bring our business as far as possible to a cash basis, after August 1st next, we shall allow an extra discount of 5 per cent. on all bills as rendered in our Book Department, if paid at the time of purchase or within 30 days from date of same.

In the Periodical Department our terms are cash in advance as before, but with no discount. We trust our subscribers will bear this in mind.

Closing our fiscal year July 31, we hope all receiving statements, now being sent out, of their accounts in either or both departments, will settle them by that date.

This will enable us to render a good account of our doings to the Synods this Fall, as well as—with cash in hand—to enlarge our operations and diminish our obligations.

We need and deserve, and have a right to expect, the patronage of the Church, and its hearty and substantial co-operation in all efforts to bring success to its publication interests.

CHARLES G. FISHER,

Superintendent and Treasurer,

Ref. Church Pub. Board.

July 5, 1882.

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CHAS. G. FISHER,
Supt. and Treas. R. C. P. Bd.

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All of the above books sent postage paid on receipt of the retail price, or by express, subject to discount.

PHOTOGRAPH

Youth's Department.

SCULPTORS OF LIFE.

Chisel in hand stood a sculptor boy,
With his marble block before him,
And his face lit up with a smile of joy
As an angel's dream passed o'er him.
And he carved that dream on the shapeless stone

With many a sharp incision,
With heaven's own light the sculptor shone.
He had caught an angel's vision.

Sculptors of life are we as we stand
With our souls uncarved before us,
Waiting the hour when at God's command,
Our life dream passes o'er us.
And then if we carve on that shapeless stone,
With many a sharp incision,
Its heavenly light will be our own,
Our lives that angel's vision.

A PLEASANT SURPRISE.

My brother Johnny says he would do for a first class bumble-bee; he's as hot all over as if he had forty stings. We've been talking through the stove-hole to comfort each other. This hole is in the wall at the side of my bed; so, if I put a chair on the bed, and then climb up and stand on tip-toe I can see into Johnny's room and we can have a good talk.

We're in trouble; and this is how it happened:

One day last week our teacher read us a story about a good little girl who had a sick father; and he was going to starve to death 'cause he hadn't any money to buy oranges; and everything had gone wrong inside. Well, the good little girl heard that a dentist wanted some teeth, and would pay well for them. (I don't see why he should pay money for teeth when he could have his own for nothing.) The little girl had fine teeth, so she went to the dentist and asked him to take some of them out and pay her the money they were worth, for her poor father. Then the dentist made her tell him all about her father; and he wouldn't take the teeth, but he gave her the money just the same, and went to see her father, and got a doctor for him, so he didn't die.

It was a beautiful story, and made me cry. Johnny said it wasn't anything to cry about; stories like that were for examples, and when we had a chance we must just go and do likewise.

Well, this morning when father was putting on his overcoat, Johnny and I asked him for a penny. And father, he said we were always wanting pennies, and he wasn't made of money; and then he went out.

Sister Em began to cry 'cause father said she couldn't have a new dress this Easter. Everything was going wrong, and he didn't know what would become of him and he was sick of everything.

Johnny and I didn't cry; we only looked at each other.

While we were going to school Johnny said this was our chance. Now we could do like the good little girl, and be a support to our parents. Dentists always wanted teeth, and we'd go to the dentist right away after school and have it over.

"And then," says Johnny, "If we've made five dollars for father perhaps he'll give us our penny, 'cause it'll be such a pleasant surprise to him."

We couldn't hardly wait for school to be out. I got a black mark in arithmetic, 'cause when Miss Stevens asked me if you had an apple, and if Samuel Smith ate it up, what had you left? I said, "Your teeth."

After school we walked about till we came to a dentist's, and we went in and asked him if he wanted any teeth. And he said, "Why? did we want to lose some?" and we told him, "Yes."

We thought he would sit down and ask us all about it, just as the other dentist did the good little girl; but he only said:

"Let's look at 'em."

Then he made Johnny climb up in the high chair and tip his head back; and then he said: "You want these two out that crowd the rest." Then he put an iron thing into Johnny's mouth and pulled out one tooth, and then he pulled out another. And he said Johnny was a brave boy 'cause he didn't holloa.

I asked Johnny if it hurt, and he said: "Not much, and don't you disgrace the family, Kitty White, by howling."

"Now, my little lady," says the dentist, "get into the chair and I'll be as gentle as I can." So he helped me up and tipped back my head and looked.

"Your teeth are crowded just like your brother's," says he; and then he begins to pull.

My, how it hurt! And didn't I make a noise! I thought my head was coming off. But it was over in a minute, and the dentist told Johnny not to laugh at me, 'cause my teeth came harder than his did.

When our teeth were out we thought the dentist would pay us. He asked us whose little boy and girl we were, and where we lived, and said this was pleasant weather for little folks.

And after awhile he said: "It's four dollars."

We thought he had four dollars for us, and held out our hands, but he didn't give us anything. Instead of that he said: "Haven't you got any money?"

Then Johnny explained to him that we thought that he would pay us for our teeth so that we could help our poor father.

The dentist began to laugh and said he didn't pay for teeth; but he would give us a letter that would make it all right.

So he wrote a letter and sealed it, and told Johnny to be sure to give it to father. He kept laughing all the time he was writing it, and we thought he was the pleasantest man in the world.

When we got home Johnny said we'd better wait till after dinner to give father his pleasant surprise. And at first I was glad we'd waited; for the roast beef was too brown, and father said: "There never could be a piece of beef done right in this house, and Mrs. White, my dear, if you could only have a carving knife that would cut! I do believe your son uses the carving-knife for a jack-knife."

We felt so sorry for poor father that we thought we'd give him his surprise then, so he'd feel better. Johnny took out the letter and gave it to him. He sits next to father, and I sit next to Johnny. Father took the letter and said:

"What's this, sir?"

And Johnny said: "Read it, dear Pa, and see."

Then father read it, and wrinkled his forehead all up, and we thought he was going to burst into tears like the sick man did when the good little girl brought him the oranges. But he didn't burst into tears. He threw the paper across the table and said:

"What's this Mrs. White? Have you been running me into debt, after what I told you this morning?"

And mother said: "I'm sure I don't know what you mean, dear," and then she read the letter, and called us naughty children, and "how dare you go and have sound teeth out without my consent?"

And father said that, "What we had done was catamount to robbery; going and getting him into debt of our own accord; and you may go to your rooms and think about it till your mother and I come."

We've been in our rooms ever since, and both father and mother said they were under the necessity of—

Well, Johnny says a switch is the worst, but he doesn't know anything about a slipper. Anyhow it's over for this time.

AN EASTERN WEDDING.

BY MRS. M. G. KENNEDY.

For the first time in all her ten years of life, Mamie had been to a wedding. She was greatly excited over the wonderful event, and had a great deal to say about the bride—how she looked and how she was dressed, and the dress of the bridesmaids, the lovely flowers, and all that was said and done. But at last, she really could think of nothing more to say; and she begged her mamma to tell her whether the wedding to which the Ten Virgins were going was at all like this one which she had seen.

"Not at all," said her mamma. "Eastern weddings were generally at night, and late at that. The principal part of the ceremony was the removal of the bride from her father's house to that of the bridegroom, or his father. Late in the evening, the bridegroom set out, attended by his companions—groomsmen, we would call them. They called them 'children of the bride-chamber.' A band of musicians or singers went before them, accompanied by persons bearing lighted torches. Great effort was always made to have plenty of light. Lamps, torches, and lanterns were freely used; and, as the lamps held but little oil at a time, the persons bearing them must also carry vessels, with fresh supplies of oil. When they reached the house of the bride, who, with her maidens, were expecting him, the bridegroom conducted the whole party back to his own house, with every sign of joy and gladness. On the way back, they were joined by a party of maidens who were waiting to catch the procession as it passed. The Ten Virgins belonged to this party. At the house of the bridegroom, a great feast was prepared; and to this all the friends and neighbors were invited. This lasted a week; sometimes two. When it was very formal, the guests handed their tablets or 'cards' to a servant, who stood at the door for the

purpose of keeping out uninvited spectators. When the company were assembled, the master of the house himself shut the door; and after that the servant was not allowed to admit any one, no matter how great their begging.—*Young Reaper.*

"TO-MORROW WILL DO."

"Well, now, if there isn't that letter! How could I have managed to forget it? Pshaw! that's too bad! Oh, well, to-morrow will do."

Such were the varied exclamations of Harry Phillips when, as he was going to bed, he threw his coat over a chair, and a letter came slipping out of one of the pockets. He picked up the letter at length, stamping his foot a little over his own forgetfulness, as he put it back again in his coat pocket; hesitated for a moment whether he had not better, late as it then was, go out and post it; and then went on with his preparations for bed. "I guess," he said, as he laid down: "To-morrow will do just as well."

But he found subsequently, to his sorrow, that to-morrow would not do. His father had specially charged him to mail the letter in the afternoon, and Harry had faithfully promised to put it in the Post-office before six o'clock. But he happened to fall into pleasant company, and forgot all about it. The results of this neglect proved most disastrous.

A business firm had written to Mr. Phillips for an immediate remittance. They had come into unexpected difficulties, and applied to him as their most trustworthy friend, to help them out. Unless they received his cheque before three o'clock next day, their note in bank would be protested, and their credit be seriously, if not dangerously, impaired. It was on this account that Mr. Phillips was so anxious that the letter should be posted in time. If he had not had the utmost confidence in Harry, he would have gone to the Post-office and dropped it into the mailing-box with his own hands. As it was, he took the precaution to telegraph his friends, and tell them that the cheque was on the way.

It was this fact which quieted the anxious firm the next day. As the morning mail did not bring Mr. Phillips' letter, they waited confidently for the noon mail. When that brought them nothing, it was too late for them to make any other arrangements, and they were obliged to confess their inability to meet their obligations. Before night the news of this spread over the city. Unexpected demands were made upon them. When Mr. Phillips' cheque did at last come, they were in the most serious financial difficulties; and shortly after were obliged to close up their business at great sacrifice and loss.

The fact of Harry's remissness came out, of course, in due time: and the young man felt dreadfully over his responsibility for the failure of his father's friends.

"You see now," said his father to him, "the importance of promptness and the evils of procrastination. If it had not been for your forgetfulness and neglect, my friends might be in a far different condition from that in which they now find themselves. A few hours' delay on your part has, in all probability, blighted their lives, and brought them and many others distress and ruin."

To this, Harry had nothing to say in reply. Indeed, he could scarcely raise his eyes to look at his father's face. He did resolve, however, that such a thing should never happen again; and has tried ever since to avoid putting off until to-morrow what ought to be done to-day.

"Boast not thyself of to-morrow," says the wise man. Be sure that to-day's duties are all done before to-day ends. Above all, see to it that you do not procrastinate in the affairs of the soul. Many a soul has said, "To-morrow will do"; and has wakened up on the morrow to find itself irretrievably lost.—*Our Young People.*

VAGARIES OF THE ALASKAN THLINKITS.

At this camp I found traces of a custom which prevails to some extent in Central Africa and is said to obtain throughout the interior of Alaska. When a stranger of rank visits a chief, the latter presents his guest with a wife from among the women of his household. In morals the Alaskans are much inferior to most Indian tribes of the plains. Avarice is their ruling passion. They are the most knavish and cunning of traders. Theft, if successful, brings no disgrace. The detected thief is laughed at and ridiculed. I saw old Cocheen look with fond admiration on Kastase-Kuch, his son, when the latter drew from under his robe some articles he had purloined from the

village where he had lodged for the night. Their gratitude seems small, and they have no expression for "I thank you." Flaws in gifts are always carefully examined and critically pointed out to the giver. An Alaskan who shot at some decoy ducks near Sitka, went to the owner of the decoys and demanded the return of his wasted ammunition. Two Alaskans were driven to sea in a canoe. A schooner picked them up, but would not, or could not, take their canoe, as it was still blowing a gale. The rescued demanded payment for the lost craft. Another fellow came to the doctor of the post at Sitka and begged for medicine for his brother and then asked the doctor to pay him for carrying it to the brother. I lent Tac-ah-nah-kleh a goat-skin robe of mine and at the end of our voyage asked him to clean it. He did so, and demanded full payment. We did not lose much by theft, because our crew knew very well the value would be deducted from their wages. Thlinkit virtues are hospitality, good-nature, peaceableness, filial obedience, and, after their own code, a respect for solemn contracts or engagements. Even when very angry, they only sulk. They are demonstrative only in the expression of surprise.

WAITING.

BY WALTER LEARNED.

Each day, when my work was ended,
I saw, as I neared my home,
A sweet little face at the window-pane,
That was watching for papa to come.

The blue eyes closed one morning,
And I knew that never again
Should I see my baby watching for me,
With her face at the window-pane.

Yet I fancied to-night that I heard her
Call, just as she used to do,
When she heard my step at the open gate:
"Come, Papa. I'm waiting for you."

And I think that maybe she is waiting,
As of old, in the soft twilight,
She watched, when the long day's task was done,
To welcome me home at night.

Some time, when my work is ended,
I shall see, as I near my home,
A dear little face in Paradise,
That is watching for papa to come.

—Independent.

MEN WHO WIN.

It is not the men of great talents often who do the great work of the world. It is the men who have trained their working power the best. The greatest engineer of England was a man of only medium talents; but he was a giant in principle. He gave himself wholly to it when a task was to be done. If a mountain was to be pierced and a roadway made through its heart; if an "impracticable and impossible" bridge was to span a chasm or valley, he would shut himself up for a few days in his room, and scarcely eat or sleep while he turned the matter over and over in his mind. At the end he would come out smiling, with his plans all clearly laid and his hand ready to set to work and carry them out. Those who wish to be great men and women, in the truest sense, must learn to be great workers, both with brain and hand. The two must go together, or they will accomplish nothing of importance to themselves or the world. Train the working power to its utmost capacity if you desire to make your mark in the age in which you live.

LITERATURE OF THE SWORD.

The literature of the sword has been as widely extended as its use. When the story-tellers and troubadours of the Middle Ages told or sang about a noble knight his trusty sword was mentioned almost as often as himself. In those days, many of the swords were named, and in reading about them you might almost suppose that they were actually personified, and that they thought out in their own minds, and carried into execution, the brilliant deeds that are recorded of them. We all have heard of King Arthur's famous sword "Excalibur," and of the sword of Edward the Confessor, which was called "Curtana," the cutter, although we are told it was not very sharp. But even before the days of chivalry, the favorite swords of warriors bore titles and names. The sword of Julius Caesar was called "Crocea Mors"—"yellow death"; and the four blades used by Mohammed were called "the Trenchant," "the Beater," "the Keen," "the Deadly." The sword of Charlemagne, called "Joyeuse," is famous in story.

Not only were names given to swords, but inscriptions intended to indicate their quality, or the deeds they were expected to perform, were engraved upon

their blades. Some of these were of very vaunting and boastful spirit. The best inscription upon a sword of which I have ever heard was upon an old Ferrara blade, which read thus: "My value varies with the hand that holds me." On a great many of the blades made at Toledo was the inscription; "Do not draw me without reason, do not sheathe me without honor." Among the vaunting inscriptions was this: "When this viper stings there is no cure in any doctors' shops." A Sicilian sword bore the announcement: "I come," meaning, probably, that every body else had better go away; while a Hungarian sword declared: "He that thinks not as I do thinks falsely." These are but few of the legends by which a man's sword, in the days when cavaliers and warriors used to do as much talking as fighting, and made to imitate its master.—*St. Nicholas.*

THE LEGEND OF THE BEAUTIFUL HAND.

There was a dispute among three ladies as to which had the most beautiful hand. One sat by a stream, and dipped her hand into the water, and held it up; another plucked strawberries, until the ends of her fingers were pink; and another gathered violets, until her hands were fragrant. An old, haggard woman passing by, asked, "Who will give me a gift? for I am poor." All three denied her; but another who sat near, unwashed in the stream, unstained with the fruit, unadorned with flowers, gave her a little gift and satisfied the poor woman. And then she asked them what was the dispute; and they told her, and lifted up before her their beautiful hands. "Beautiful indeed," said she, when she saw them. But, when they asked her which was the most beautiful, she said: "It is not the hand that is washed clean in the brook; it is not the hand that is tipped with red; it is not the hand that is garlanded with fragrant flowers; but the hand that gives to the poor, is the most beautiful." As she said these words, her wrinkles fled, her staff was thrown away, and she stood before them an angel from heaven with authority to decide the question in dispute. And that decision has stood the test of all time.

Pleasantries.

A bald-headed man says his hair reminds him of a fool and his money.—*Boston Post.*

"I am a broken man," said a poet. "Well," said a friend, "I inferred that from your pieces."

Mummies are the only well behaved persons who are now left in Egypt.—*New Orleans Picayune.*

"We never fight under cover," says Farmer Lamar. Evidently this able agriculturist has never stayed all night at a summer resort hotel.—*Atlanta Constitution.*

More than half the newspapers in the world are printed in the English language: this is to say, in such English as the writers happen to have on hand.—*Louisville Courier Journal.*

"You are as full of airs as a music box," is what a young man said to a girl who refused to let him see her home. "That may be," was the reply, "but I don't go with a crank."

Æsthetic Wife (sobbing)—"Dearest, I'll see that your grave is kept green—but not one of those horrid bright greens. A nice olive-gray green, with an old bronzed tombstone, will look too awfully lovely for any thing."

A gentleman saw an advertisement that a cure for dyspepsia might be had by sending a postage-stamp to the advertiser. He sent his stamp, and the answer was, "Dig in your garden and let whisky alone."

An ignorant housemaid who had to call a gentleman to dinner, found him engaged in using a tooth-brush. "Well, is he coming?" said the lady of the house, when the servant returned. "Yes, ma'am, directly; he's just sharpening his teeth."

A Scotch minister, in one of his parochial visits, met a cow-boy, and asked him what o'clock it was. "About twelve, sir," was the reply. "Well," remarked the minister. "I thought it was more." "It is never any more here," said the boy: "it just begins at one again."

Religious Intelligence.

At Home.

Mr. B. F. Bennett has charged himself with building a Methodist Church at the corner of Warren and Fremont streets in Baltimore, Md., and presenting it free of debt to the trustees of the present Cross street charge. It is in memory of a dead son. It is to be of marble, and will seat six hundred persons.

Recent additions to the army of converts recruited at the Kentucky capital by Barnes, "the mountain evangelist," are Major Henry T. Stanton, the poet and editor of the Frankfort *Yeoman*; General Thomas A. Harris, Assistant Secretary of State; Captain Ralph Sheldon, Registrar of the Land Office; D. McHenry, of the Auditor's office; James Hawkins, Treasurer's Clerk; and Judge Lysander Hord.

Protestant Churches in New York City, according to an inquiry just made by the *New York Times*, have 93,180 members on their roll. The *Times* in its birdseye view of New York churches puts down 500,000 as the Catholic membership, guesses that it was 350,000—Catholic church sittings in 1870 were only 45,000 ten years ago—50,000 in 1845, and credits the church with a growth of 90 per cent. in the last generation, while Protestant churches have grown 76 and the city 225 per cent. Such a comparison between population in one case and membership in the other is worthless and reflects no credit on the newspaper making it. The roll of Protestant membership is of more interest. If the Catholic estimate of 500,000 Catholics is accepted, in the remaining population, about one person in five old enough to be a member of a Protestant church at all, is carried on the roll of some organization. This proportion is itself a proof of the strong hold Protestantism still has in one Eastern city where the foreign element is strongest and church relations are weakest. To every one familiar with the work done by the Catholic church, it must be a matter of regret, that it does not permit a comparison by publishing the number of its communicants.—*Phila. Press.*

Abroad.

The Swiss missionaries of Valdezia have sent out three evangelists to reconnoiter the route which leads directly from Valdezia to Lorenzo Marquez.

In India there are no less than thirty-four different Protestant Missionary Societies. Of these twenty-three are European and eleven American.

The American Baptist missionary in St. Petersburg has recently been permitted to baptize a convert within the walls of the city. Previously all baptisms were of necessity performed outside the walls.

The Mexican Indians have recently killed and mutilated Rev. J. O. Westrup, missionary of the Southern Baptist Board, and his guide. The band of Indians who committed this outrage were about twenty in number.

The church erected by Warren Hastings, at Daylesford, England, where he was buried, has been replaced of late years by one larger and handsomer. Daylesford, after Hastings' death, was for some years the residence of a near relative of Mrs. Hastings, and has since passed through several hands. It now belongs to a son of a successful beer-bottler named Byass.

The present ruler of Abyssinia, King John, is very like Philip the Second of Spain. Not only has he banished all the missionaries who have arrived at Massowah, after a long and painful journey, but under the influence of the bishops and priests of the Church of Abyssinia, he has caused diligent search to be made in the houses and huts of the people for copies of the Bible distributed by the missionaries. The poor Abyssinians are suffering desperately under this tyrant.

The Reformed (Dutch) church has now in the foreign field nine missionary stations, 101 out-stations, 16 missionaries, 13 native ministers, 39 catechists or preachers, 37 churches, with 2,625 communicants, 5 academies, 90 day schools, with 2,210 scholars, and 14 theological students. During the year the native churches have contributed \$3,233. The receipts during the past year were only \$58,184, much less than had been hoped for. One hundred and twenty-eight churches failed to contribute.

The Foreign Mission Committee of the Free Church of Scotland lately received a communication from ten students of the fourth year in their Theological Hall, in which they say: "Recognizing the claims of the foreign field on the church in general, and on ourselves as students in particular, we, the undersigned, desire, after prayerful consideration, to inform your Committee that we are open to receive a call to work in the foreign field, and to give it the same consideration that we would to a call from a home congregation." All the ten are students full of promise, and some of them are the ablest in the New College, in the opinion of the principal and their professors.

According to an official statement, 103,000 out of the 124,902 persons representing the entire population of the Fiji Islands, are Wesleyans. Members of the Church of England number 1,900, and Roman Catholics 9,000. There are stated to be in the colony twelve Roman Catholic

priests, two ministers of the Church of England, and nine Wesleyan missionaries. The labors of these functionaries, so far as they are of a missionary character, would seem to be drawing to a close, as the "unknown and heathen" portion of the population is put down as only 10,977. The Wesleyan missionaries are said to have 1,200 chapels and other places of worship; the Roman Catholics, 67.

The oldest of the Protestant missions in China dates from the year 1842. Then only six converts could be found in all China. To-day there are 29 missionary societies at work at 91 central stations, and 511 out-stations, 250 ordained missionaries, and 73 ordained native clergy, 63 unmarried women teachers, 511 licensed preachers, 71 colporteurs, 90 "Bible women," 400 churches, 18,000 enrolled communicants, about 75,000 adherents, 20 theological schools, with 231 students, 30 higher boarding-schools for boys, with 611 scholars, 38 for girls, with 777 scholars, 177 day-schools for boys with 4,500 students, 82 for girls with 1,300 students, 16 missionary hospitals and 24 dispensaries. At the Mildmay Conference in London Dr. Legge stated that at the present rate of progress, in forty years more Protestant missions ought to report 26,000,000 communicants and 100,000,000 adherents in the Middle kingdom. The (American) Presbyterian Publishing House at Shanghai printed in 1880 314,000 Bibles and Testaments, 4,672,500 pages of Tracts and 226,763 volumes of miscellaneous books.

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1303 Chestnut.

Cream cashmere shawls of \$5 quality, with here and there a dark thread just visible a yard off, \$3.50. India chuddas that cost five or ten times as much have such little imperfections. Imitation chuddas are made with them purposely. But, as they don't belong to cashmeres, we sell as above.

1303 Chestnut.

It is wonderful how dress-goods have dropped here. Fine-wool and silk-and-wool things at two-thirds; some even at half; the best things in the store at that. Literally true! What in all dress goods is better than a fine debeige? We have one at 50 cents that is well worth a dollar. What has proved better this season than small-check effects? Why, we have thirty sorts at two-thirds and below. What better than a fine melange? Two-thirds; and fifty to choose from. There is no exhausting them.

Many counters, southeast from center.

Scotch gingham of fine-check patterns, so fine as to look like plain colors, and even plain colors are in great favor. 25 and 30 cents. The handkerchief patterns so popular last year at 31 cents are now 15.

American gingham that usually sell for 15 are now 10.

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CUMBERLAND VALLEY R. R.
TIME TABLE.—June 19th, 1882.

DOWN TRAINS.	H'g Exp. A. M.	Mad. Exp. A. M.	Phl. Exp. A. M.	Acco. Exp. A. M.	Carle Exp. A. M.	N. Y. Exp. A. M.
Leave Martinsburg	7 00	7 00	7 00	7 00	7 00	7 00
" Hagerstown	8 05	8 05	8 05	8 05	8 05	8 40
" Green castle	8 30	8 30	8 30	8 30	8 30	9 02
" Marion	8 41	8 41	8 41	8 41	8 41	9 02
" Chambersburg	4 30	8 58	1 00	5 05	5 05	9 25
" Shippenburg	4 55	9 22	1 25	5 31	5 31	9 47
" Newville	5 18	9 45	1 49	5 57	5 57	10 10
" Carlisle	5 42	10 13	2 15	6 30	7 30	10 33
" Mech'nicksburg	6 05	10 38	2 41	7 00	7 57	10 57
Arrive Harrisburg	6 35	11 05	3 10	7 30	8 30	11 30
	A. M.	A. M.	P. M.	P. M.	P. M.	P. M.

*Arrives Philadelphia 10.20 a. m.

UP TRAINS.	N. O. Exp. A. M.	Acco. Exp. A. M.	Mad. Exp. P. M.	Phl. Exp. P. M.	H'g Exp. P. M.	Carle Exp. P. M.	Acco. Exp. P. M.
Leave Harrisburg	3 25	7 35	12 45	4 05	8 55	6 30	
" Mech'nicksburg	3 48	8 04	1 13	4 33	9 23	7 02	
" Carlisle	4 10	8 30	1 40	5 00	9 48	7 30	
" Newville	4 33	8 55	2 09	5 28	10 12	7 57	
" Shippenburg	4 54	9 22	2 32	5 57	10 35	8 30	
" Chambersburg	5 20	9 50	3 00	6 27	11 00	9 02	
" Green castle	5 42	10 15	3 25	6 52			
" Hagerstown	6 05	10 45	3 55	7 20			
Arrive Martinsburg	11 35	4 45	4 45	4 45	4 45	4 45	
	A. M.	P. M.	P. M.	P. M.	P. M.	P. M.	

Leaves Philadelphia 5 40 p. m.

SOUTHERN PENNSYLVANIA R. R. TRAINS.	Mad. Exp. A. M.	Phl. Exp. A. M.	Acco. Exp. A. M.	Mad. Exp. P. M.	Phl. Exp. P. M.	Acco. Exp. P. M.
4 25 a. m. Lve.....Chambersburg.....Att						8 45 a. m.
4 40 a. m. ".....Mercersburg....." " " "						8 30 a. m.
5 25 a. m. ".....Loudon....." " " "						7 35 a. m.
5 52 a. m. ".....Richmond....." " " "						7 20 a. m.
6 00 a. m. Att.....Richmond.....Lve						7 10 a. m.

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PHILADELPHIA.

London, July 14.—The Press Association says it understands, on the best authority, that the Right Hon. John Bright has resigned his position in the Cabinet.

THE CITY OF ALEXANDRIA.

Its Population and Architectural Features—The Harbor and Fortifications, Etc.

The population of Alexandria has increased from 6,000 a century ago to 300,000 at the present day. The modern city is built on the isthmus connecting the mainland with the island of Pharos and on the island itself. The new streets, like the Rue Ras-el-Teen and the Rue de Meidan, present the aspect of a European city, but in the Turkish quarter the streets are narrow and dirty. The new embankment along the eastern harbor and the new buildings on the great square of Mehmet Ali have added greatly to the attractiveness of the city. The palace of the Pasha and the lofty harem first strike the stranger's attention on entering the city. Among the other large buildings are the Custom House, the arsenal, the medical, naval and other schools. The Place Mehmet Ali, or grand square of the consuls, where the greater part of the massacre in the recent riots took place, is the centre of European Alexandria. The older houses recall somewhat those of Italian seaports. On this square are the principal hotels, bankers, steamship offices, and the dwellings of most of the Consuls. At each extremity of the square is a fountain, which at sunrise and sunset is surrounded by Arabs performing their ablutions. The Pasha's palace is finely situated facing the sea, and is surrounded by beautiful gardens. The grand staircase of Carrara marble. The buildings of the harem stand opposite the palace.

The form of the land on which "Scandaria"—the name by which Alexandria is now known to the Arabs—has been described is like a Macedonian chlamys, or soldier's mantle. There is a projecting peninsula into the Mediterranean which at the point spreads out to east and west, forming two bays, that on the west being now the modern harbor of Alexandria. This was secure from every wind but that from the north-west, and to avoid this a breakwater was begun ten or twelve years ago; it runs from north-east to south-west, and it now makes the harbor safe from any wind that blows. The old Pharos is generally supposed to have been at the eastern end of the peninsula; the bay on the east was in ancient times called the Great Harbor, and that on the west was called the Port of Eunostus. Both of these ports seem to have been difficult of access from sunk rocks about the entrances. The entrance to the present harbor is still in a condition which requires great caution, and vessels always take on board an Arab pilot before doing so. The passage is very narrow, but once passed the soundings are deep and the anchorage good.

The objects which attract the visitor as he enters the harbor are the number of forts or batteries along the sandy heights where the palace stands. They are of various forms and sizes. Never having gone along the ground on which they stand it is impossible to describe them in detail; it will be enough to say that the whole length of these heights are covered with them. They command the passage which ships must take in coming in to pass the breakwater. There are also large and formidable batteries round the lighthouse at the other end of the breakwater. It is on the sandy ridge where Arabi Pasha is said to be constructing batteries, and the questions asked in Parliament are silent as to the existing defensive works which have been visible to every one entering Alexandria for years past. These forts were all heavily armed some years ago by Ismail Pasha, as he expected an attack from the Sultan, when there was a dispute about authority and vassalage. Arabi Pasha may be adding to or improving these works, but he cannot require any more batteries to drive ships of war away, for it would be useless to bombard these forts unless there was a sufficient force to land and carry them by assault. These sea batteries are the real defenses of Alexandria; the town itself is surrounded by an old wall of the mediæval kind, which would offer no difficulty to an attacking force.

A large rock at the entrance of the great artificial harbor obliges ships to be piloted in zigzag fashion during the day, while at night they cannot enter at all. In stormy weather large vessels sometimes remain outside for days, fearing they will be cast upon this reef if they attempt to enter. The Alexandria harbor is a work of lesser magnitude than the Suez Canal, though its local importance is greater. The outer breakwater, two miles long, is more than that distance from the quays, while a spit of land curves round to it, so that where the narrow deep water channel lies the whole interior area is protected from wind and wave. Breakwaters, quays, and jetties are all sound, solid, honest work, and do great credit to Messrs. Greenfield, the contractors, who labored eight years upon it. It had formerly been supposed that Port Said would, to some extent, rival Alexandria, and take much of the trade from her. Such, however, has not proved to be the case, and the older harbor, with its splendid modern works, has held its own.

PHILADELPHIA MARKETS.

Wholesale Prices.

MONDAY, July 17.

FLOUR.—We quote the whole range of prices as follows: Supers at \$2.75@3.50; winter extras at \$3.50 @4; Pennsylvania family at \$5.35@5.65, chiefly \$5.45@5.50; Ohio and Indiana do. at \$6@6.50; chiefly at \$6@6.25; St. Louis and Southern Illinois do. at \$6.25@6.75; winter patents at \$7.25@8; Minnesota bakers' extras, fresh ground, at \$6@6.50, for clear and \$6.75@7.15, for straight, and do. patents at \$7.25 @8.375, as to quality. Rye Flour was dull at \$4@4.25 per barrel as to quality.

WHEAT.—Sales of 1600 bushels old No. 2 red mill, at \$1.32; 15,000 bushels Delaware new red track, at \$1.25@1.28 as to condition; 3000 bushels do. long berry at \$1.29@1.30; 1500 bushels Jersey and Delaware in bags on dock at \$1.25@1.28 as to condition; 1,000 bushels No. 2 red at \$1.20, and f. o. b.; 25,000 bushels do. July in elevator at \$1.25; 5000 bushels do. at \$1.25; closing at \$1.25 bid and \$1.26 asked; 5000 bushels August at \$1.22; 55,000 bushels do. at \$1.21, and 5000 bushels do. at the close at \$1.21; 5000 bushels September at \$1.21, with sellers bid Board at \$1.21 and \$1.21 bid, with \$1.22 bid and \$1.22 bid at the second call for October.

CORN.—Sales 1 car rejected rail at 90¢; 600 bushels sail mixed in Twentieth Street elevator at 92¢; 1500 bushels do in grain depot at 93¢; 1000 bushels do in Port Richmond Elevator at 90¢@91¢, with 87¢. bid and 88¢. asked for July; 5000 bushels

August at 86¢; the closing rate, and 10,000 bushels September at 86¢@86½, closing at 86½, bid and 86½c. asked, with 86c. bid and 86½c. asked for October.

OATS.—Sales of 1 car rejected mixed at 66½¢; 1 car No. 2 mixed at 68¢; 3 cars No. 3 white at 70¢@71¢, the latter an extreme, and 3 cars No. 2 do. at 71¢@71½c, closing at the latter. Futures were neglected and lower to sell, but nominal in the absence of business, closing with 65c. bid and 67c. asked for No. 2 white July; 51c. bid and 52½c. asked for August; 49½c. bid and 50c. asked for September, and 49c. bid and 50c. asked for October.

SUGARS.—Raw Sugars were inactive and nominally unchanged at 7½@7½c. for fair to good refining muscovados. Refined were dull but steady at 10c. for cut loaf, crushed and powdered; 9½c. for granulated; 9½c. for mould A, and 8½@9c. for standard A's. In Molasses there was nothing doing. We quote nominally at 30 @35c. as to quality for 50-degrees test.

PROVISIONS.—We quote Mess Pork at \$22@23; for round and jobbing lots; shoulders in salt at 10@10½c; do. smoked, 11½c; pickled shoulders, 10½c; smoked, do. 12½@13c; pickled bellies, 13@13½c; loose butchers' Lard, 12c; prime steam do. \$12.75@13; city kettle do. 13½; Beef Hams, \$22@23 for new; smoked Beef, 17@18c; sweet-pickled Hams, 13½@13¾c; smoked do., 15½@16c; extra India Mess Beef, \$31@32, f. o. b.; city family do. \$20, and packet do. \$16.50 in barrels. City Tallow firm and scarce at 8 5/16c. for prime in hogheads.

BUTTER.—We quote Pennsylvania and Western creamery extras at 20c; good to prime, 23@25c; do. imitation, 18@22c; Bradford fresh, tubs, 25c; do. firsts 22@23; York State tubs, fresh, extras, 24c; do. firsts, 21@23c; Western extras, fresh, 21@22c; do. good to prime, 16@19c; do. medium, 12@14c; factory, choice, 17@18c; do. good to prime, 12@13c; common shipping grades, 14@15c; grease, 4@6c; prints, choice to fancy, 28@30c; do. firsts, 24@26c; do. seconds, 18@22c.

CHEESE.—We quote New York factory choice full cream at 11½@11¾c; do. fair to good, 10½@11c; Ohio flat, fine, 9½c; do. fair to good 8½@9c; Pennsylvania part skims, 6@7c, and do. full skims, 2@5c.

EGGS.—Sales on 'Change at 15@16c. for Western firsts, and 18c. for extras, with exceptional transactions on the open market at 19c. for fine marks of Western and 21c. for Pennsylvania, New Jersey and Delaware.

POULTRY.—Old fowls were in small supply and firm at 14@15c. for mixed lots, and 16c. for all hens; springs were comparatively plentiful and quiet at 12 @15c. for small and medium and 18@20c. for large.

DEMOCRACY.—Refined opened weak at 4@4½c. declined, but subsequently reacted, partly in sympathy with New York, where sales were made at 6½c. in barrels for Philadelphia delivery—the market closing steady. Cases nominal at 9½c.

HAY AND STRAW.—We quote prime Western and York State Hay at \$18; and exceptional cars \$19; fair to good do. \$15@17, and inferior at 8 @12. Rye Straw dull at 12@13.

FEED.—The market was 50c. @ \$1 higher, under a good inquiry and small supply. Sales of 2 cars winter Bran to arrive at \$20; 3 cars fair do. do. spot at \$20, and 4 cars choice do. do. at \$21; all on track.

Live Stock Prices.

The receipts for the week were: Cows, 3,300; Sheep, 10,000; Hogs, 3,300, previous week: Cows, 2,800; Sheep, 10,000; Hogs, 3,100. Beef Cattle were rather dull, and prices were lower at the opening of the market on Saturday, but the ship of a number of steers to New York on Sunday had the effect of raising rates, and at the close of the yards yesterday prices were firm. Quotations—Extra, 8½@9c; good, 7½@8c; medium, 6½@7c; common, 5@6c; fat cows, 4@5c. Milch cows were dull at \$30@55, with sales of extra graded as high as \$75.

SHEEP.—Moderately active, and with continued light arrivals prices were ½c. higher on all grades. Lambs and calves were in fair request at an advance of a fraction. Quotations—Good, 5½@5¾c; medium, 5@5½c; common, 4½@4¾c; culls 3½@4c; lambs, 5@8c; milch cows, 7@8c.

HOGS.—Were fairly active at an advance of ¼c. per lb. No light mixed or common arrived. Quotations—Extra, 12½@12¾c; good, 11½@12.

DRESSED MEATS.—Dressed Beaves were active and closed at 8@13c.

SALES LAST WEEKS.—Thos. Bradley, 155 head, 9½ @13c; W. H. Brown, 102 head, 10@13½c; A. A. Boswell, 108 head, 9@12½c; C. S. Dengler, 77 head, 9½@13c; J. F. Lowden, 41 head, 10½@12½c; Harlan & Bro., 70 head, 8½@12½c.

DRESSED STEER.—Active. Samuel Stewart sold 720 head, at 8@9½c, and 96 head dressed lambs at 12 @14c.

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